

تجلى اليقين بأنَّ نبينا سيد المرسلين

# MANIFESTATIONS OF CERTAINTY THAT THE MASTER OF ALL THE RASOOLS IS OUR BELOVED NABI

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



BY SAYYIDI AALA HAZRAT رضي الله عنه

A NOORI PUBLICATION

تجلی الیقین بان نبینا سید المرسلین

# MANIFESTATIONS OF CERTAINTY THAT THE MASTER OF ALL THE RASOOLS IS OUR BELOVED NABI



By Mujad'did e Azam, Sayyidi Aala Hazrat,  
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Qaadiri Barakaati رضى الله عنه

Translated into English Through the Blessings of  
Ghaus-ul-Waqt Huzoor Sayyidi Mufti e Azam Hind رضى الله عنه

By a humble servant of Allah  
Muhammad Afthab Cassim Qaadiri Razvi Noori

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# **This Book is Dedicated To**

**The One Whose Love For The Beloved Nabi ﷺ Was Marvellous & Distinctive. An  
Aashiq e Rasool ﷺ Who Served His Beloved Mother In A Way Which Afforded Him  
The Special Blessings of Almighty Allah & His Rasool ﷺ.**

# **SAYYIDUNA UWAIS E QARNI** ﷺ

[Allah Shower Rains of Mercy upon His Holy Mazaar]

**ON THE OCASSION OF**

# **URS E SADRUSH SHARIAH 2021**

**In The Love of Our Murshid e Kaamil**

**The Qutb ul Aqtaab of The Era  
Sayyidi Taajush Shariah Hazrat Allama Mufti  
MOHAMMED AKHTAR RAZA KHAN  
QAADIRI AZHARI** ﷺ

**This Translation Is For The Esaal e Sawaab of My Beloved Parents**

# **SAYYIDAH KHADIJA GOOLAM RASOOL & HAJI CASSIM GOOLAM RASOOL**

**AND ALL MARHOOMS OF THE AHLE SUNNAT**

**Allah Exalt Them And All Marhooms of The Ahle  
Sunnat with An Exalted Place In Holy Paradise. Aameen.**

## TRANSLATOR'S NOTE



All Praise is due to Almighty Allah, The Rab'b of all the worlds, Who sent His Most Beloved and Most Chosen Rasool ﷺ as the Mercy unto all the worlds. Peace, Blessings and Salutations upon the Habeebullah Hazrat Muhammad Mustafa ﷺ, Who is The Light of The Existence of Safiullah Hazrat Adam, The Radiance of Life in The Ark of Hazrat Najiyullah Hazrat Nooh, The Glowing Eminence in Patience of Khaleelullah Hazrat Ibrahim, The Lustre in the Eyes of Kaleemullah Hazrat Moosa, and The Sparkle in The Soul of Roohullah Nabi Esa ﷺ. Peace and Blessings upon His ﷺ Noble Family and Illustrious Companions, who are the best amongst all Families and the most noble amongst all Companions. Peace and Blessings upon the Awliyah e Kaamileen and upon the Ulama e Deen, who are glowing as the best of every Ummah, for His ﷺ Ummah is the Best of Every Ummah, and the greatest amongst all nations and generations.

By the Grace of Almighty Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah رضي الله عنه and my mentor Sultan ul Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri ﷺ, and the Duas of The Son of The Sun, Qaa'id e Millat Hazrat Allama Mufti Asjad Raza Khan ﷺ, and the blessings of my beloved parents, you have before you the attempted translation of Sayyidi

Aala Hazrat's رضى الله عنه **'Tajal'li ul Yaqeen Bi An'na Nabi'yana Sayyid ul Mursaleen'**, which I have named, **Manifestations of Certainty That The Master of All The Rasools Is Our Beloved Nabi ﷺ**. In this marvellous work of Sayyidi Aala Hazrat رضى الله عنه he explains and proves the excellence of Imam ul Ambia Sayyiduna Rasoolullah ﷺ, and dissects the false beliefs of the deviants. He makes manifest through his enlightening proofs that Nabi Muhammad ﷺ is indeed the Imam of the Ambia and that there is none like him in any way. Like every book and every article or Fatwa written by Sayyidi Aala Hazrat Imam Ahle Sunnat رضى الله عنه the Ocean of The Love of Sayyiduna Rasoolullah ﷺ can be seen flowing in every word that leaves his 'Pen of Love'. If one reads this work with the eyes of love and with sincerity, then you will taste the sweetness of the love of Nabi Kareem ﷺ in the proofs presented by Sayyidi Aala Hazrat رضى الله عنه.

I commenced this translation in early Shawwal and as I reached the end of the translation, I noticed the following words of Sayyidi Aala Hazrat Azeem ul Barkat رضى الله عنه, 'I commenced this Risaala on the 6<sup>th</sup> of Shawwal and completed it on the 19<sup>th</sup> of Shawwal and today is the 5<sup>th</sup> of Zul-Qa'dah, the day on which our souls are brightened, (in other words) on a Monday at the time of Chasht, from the draft manuscript the final and accurate copy was prepared (Praise be to Allah).'

Alhamdu lillah, this translation was thus also commenced in early Shawwal and completed on the 19<sup>th</sup> of Shawwal and is being launched for the Urs of Huzoor Sayyidi Sadrush Shariah رضى الله عنه during the month of Zul-Qa'dah.

I would like to place on record my special thanks as always to Aalim e Nabeel Hazrat Maulana Muhammad Shakeel Qaadiri Ridawi Qibla (Zia e Akhtar Islamic Academy) for always being available to proofread my work and for making valuable suggestions to this book, and for his kind words of encouragement.

I must also thank Hazrat Maulana Mohammad Quaizer Ali Razvi Misbahi (Imam Masjid e Khalid – Founder Amjadi Darul Ifta) for his encouragement during this project and for requesting to write a few words for this publication. I must place on record my sincere thanks and appreciation to Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK), Brother Faheem Moosa Qaadiri Razvi (Zimbabwe), and Maulana Ahmed Sabir Suliman Qaadiri Razvi for their input in reading through the document.

I would also like to thank Brother Shahbaz Raza Qaadiri Razvi (India) for designing the beautiful cover for this book sincerely, and Haji Mohammed Ali Guman Qaadiri Razvi (Noori Masjid Amsterdam), Janaab Badr Al Husain (Luton), Janaab Asif Majeed (Luton), Brother Aamir Shahbaz (Norway) and all my other well-wishers for their moral support as always, and for their loyalty. I must also thank all the staff and well-wishers of Imam Mustafa Raza Research Center, who always work with sincerity, and all the others who have assisted in any way possible during this noble project, so that it reaches a level of acceptance in the Court of Allah The Almighty.

Last but not least, I must thank my wife and children for their support and patience and serenity, during the lengthy hours I spend working daily. It is my sincere Dua that Almighty Allah through the Wasila of my Beloved Nabi ﷺ blesses them all and us all with firmness in Imaan and with true loyalty and sincerity. Aameen

I pray that Almighty Allah grants all our Masha'ikh especially Huzoor Sayyidi Muhad'dith e Kabeer ﷺ and Huzoor Sayyidi Qaa'id e Millat ﷺ long life, and may their shade remain over our heads forever. I pray that this humble effort is accepted in the Court of Almighty Allah and that it will serve as a means of benefit to the Aashiqaan e Mustafa ﷺ. Aameen.

*Kaam Wo Le Ljiye Tum Ko Jo Raazi Kare  
Theek Ho Naam e Raza Tum Pe Karoro Duurood*

Sag e Mufti e Azam

**-Muhammad Afthab Cassim Qadiri Razvi Noori**

Imam Mustafa Raza Research Centre

## **BLESSED WORDS OF ENCOURAGEMENT**

**Hazrat Maulana Muhammad Shakeel Saaheb Qaadiri Ridawi (U.K.)**

All Praise be to Allah Almighty and infinite Salutations and Blessings upon the Best of all creation Sayyiduna Rasoolullah ﷺ, upon all the honourable companions and the Awliya e Kaamileen and all the righteous Ulama e Kiraam Ridwaanullahi Alaihim Ajmaeen.

You have before you the English Translation of the masterpiece of Huzoor Alahadrat Azeemul Barakat Imam Ahmad Rida Khan رضى الله عنه, Tajal'li al-Yaqeen Bi An'na Nabi'yana Sayyidul Mursaleen. This book was written in refutation against the Wahabi notion that the Messenger of Allah ﷺ does not hold a greater rank than the other Prophets of Allah. Alahadrat Azeemul Barakat presents proofs from the Holy Qur'an al Kareem and then presents over 100 Ahadith e Shareefah as well as Aqwaal from the Akaabireen Ulama e Kiraam, to leave no stone unturned in proving the belief that Sayyiduna Rasoolullah ﷺ is indeed without any doubt whatsoever, the Imaam of all the Prophets and the highest in rank, and the best of all creation.

The great Imam whilst presenting these evidences singles out one particular Hadith Shareef and comments on it saying that it is necessary upon the Muslims to memorise and learn this beautiful Hadith Shareef, so that they may become further aware of the excellence and uniqueness of their Most Illustrious Master ﷺ;

**"I Have Been Sent As A Rasool Towards The Jinn And Humans, And Every Red And Black (Person), And Distinct From All The Other Ambia, Spoils (Of War) Were Made Halaal (i.e. Legal) For Me, And For Me The Entire Earth Was Made A Cleanser And Regarded A Masjid, And Ahead Of Me For A Distance Of One Month, I Was Aided With An Awe Inspiring Presence, And I Was Blessed With The Latter Verses Of Surah Baqarah Which Are From The Treasures Of The Arsh. This Was Specifically My Share, Distinct From The Other Ambia, And In Place Of The Taurait, I Was Blessed With Those Surahs Of The Qur'an In Which There Are Less Than One Hundred Verses, And In Place Of The Injeel, Surahs Of A Hundred Verses, And In Place Of The Zaboor, The Surahs Of Haa Meem, And I Was Granted Distinction Through Detail, Like It Is From Surah Hujurat Until The End Of The Qur'an, And In The World And In The Hereafter, I Am The Leader Of The Entire Bani Adam (i.e. All The Humans), And I Have No Pride Over This; And My Ummat And I Will Be The First To Rise From Their Graves, And I Have No Pride Over This, And On The Day Of Qiyaamat The Liwa Ul Hamd (i.e. The Banner Of Praise) Will Be In My Hand, And All The Ambia Will Be Under It, And I Have No Pride Over This; And The Keys Of Jannat Will Be In My Control, And I Have No Pride Over This, And I Will Be The First To Make Shafa'at (i.e. I Will Be The First To Intercede), And I Have No Pride Over This; And I Will Be The First To Enter Jannat From The Entire Creation On The Day Of Qiyaamat And I Have No Pride Over This. I Will Be Ahead Of Everyone, And My Ummat Will Be Behind Me."**

(O Allah! Make Us From Amongst Them, In Them, And With Them, Through The Blessing Of The Nobility Of Your Beloved ﷺ In Your Divine Court)

This book is full of love for those who love the Beloved Prophet ﷺ more than everything else in the world and it is a spear in the heart for those who are the enemies of the Most Beloved Sayyiduna Rasoolullah ﷺ.

**Woh Raza Ke Neze Ki Maar Hai Ke 'Adoo Ke Seene Mein Ghaar Hai  
Kise Chaara Joeee Ka Waar Hai Ke Ye Waar Waar Se Paar Hai**

Alhamdulillah, Hadrat Mufti Afthab Saaheb's connection to Alahadrat Azeemul Barakat رضى الله عنه is extremely firm and strong, through the Nisbat and connection of The great Muhad'dith Huzoor Taajush Shariah Mufti Akhtar Raza Khan رضى الله عنه. This is indeed without doubt the Nazr e Karam of His Sheikh upon him.

I pray Allah Almighty grants acceptance to this translation in the same way other books he has translated have gained acceptance. May he be rewarded in abundance and may Allah Almighty grant him health and the strength to continue this work for the masses. I pray from the bottom of my heart that Allah Almighty showers his unbound bounties upon him, and makes this contribution as a means of great Sadaqah e Jaariyah for his blessed Parents. Aameen Yaa Rab'bal Aalameen.

**-Faqeer Muhammad Shakeel Qaadiri Ridawi**  
**Zia e Akhtar Islamic Academy**

# KIND WORDS OF ACKNOWLEDGEMENT

**Hazrat Maulana Mohammad Quaiser Ali Razvi Misbahi**  
**(Imam Masjid e Khalid – Founder Amjadi Darul Ifta)**

**Khalq Se Awliya, Awliya Se Rusul**  
**Awr Rasooloñ Se A'laa Hamaara Nabi ﷺ**

Nabi e Kareem ﷺ is the most Eminent amongst all the Rasools. This is clear and manifest, but some deviants (budmazhabs) asked for evidence from the Qur'an and Hadith in this regard, so this query was sent to the court of Sayyiduna Aala Hazrat علي ارحم, and in response to this Huzoor Sayyiduna Aala Hazrat علي ارحم presented such vast amounts of evidence from the Qur'an and Hadith that this compilation formed a huge treatise of immense information on this subject. Huzoor Aala Hazrat علي ارحم named this Risaala '**Tajal'li ul Yaqeen Bi An'na Nabi'yana Sayyidul Mursaleen**'. In other words, Manifestations of Certainty That The Master of All The Rasools Is Our Beloved Nabi ﷺ.

As per his blessed habit he first wrote a Khutbah. If the Khutbah is read carefully, in that alone, the proofs of the Eminence are presented in an elegant and exclusive style. After the Khutbah, he commences his discussion with the following words, 'The Beloved Rasool ﷺ being the greatest of all the Rasools, and the Leader of the entire creation, from the beginning upto the end is a matter which is categorically related to Imaan, and one which is conclusive and absolute, (and) a matter of creed, in which there is consensus, (and) one which is precise, which none will refute, except for a deviant, (and) a heretic, who is the slave of shaitaan.'

He further says, ‘Tomorrow (i.e. in the hereafter), when the entire creation will be gathered together, and the Beloved Rasool ﷺ will be made the groom of the entire gathering. All the exalted Ambia عليهم الصلوٰۃ والسلام, including Hazrat Sayyiduna Ibrahim Khaleelullah عليه الصلوٰۃ والسلام will be humbled before the Beloved Rasool ﷺ. The followers and the adversaries will all be stretching their hands out towards Him ﷺ. It will be His ﷺ Kalimah which will be proclaimed, and His ﷺ praises will be proclaimed by all. That which is being explained today, will be clear to see tomorrow (i.e. on the plains of reckoning). On that day, those who have been blessed with being true believers and confirmers (of the true faith), will be celebrating blissfully with relief and contentment. (On that day) The refuters and disputers will be chewing their hands (i.e. devastated), pining in grief.’

Aala Hazrat says, ‘The words, ‘We were unable to find proof from the Qur’an and Hadith’, further surprised me. Glory be to Allah! This issue is clear (i.e. manifest), and the proofs are in abundance, the verses are numerous, and the Ahadith (related to it) are uninterrupted.’

Aala Hazrat عليه الرحم then further says, ‘Without exaggeration, if the guidance is favourable, then the research concerning this Aqida (belief) will be more than many volumes, but on the basis of necessity, the time and the schedule, and on the basis of that which will suffice in giving tranquillity and confirmation to the hearts of the true believers, and in order to unclutter the evil-heartedness of the opposition (i.e. the rejecters), and to silence them in this discussion, my aim is to only briefly present ten Qur’anic verses and one-hundred Ahadith.’

It is my humble request to the readers that in order to attain sufficient evidence about Huzoor e Aqdas ﷺ being the Best in the creation, and the Master of all the Rasools, from the Qur'an and Hadith, you should study this Risaala and by virtue of it, you will further refreshen the meadows of your Imaan.

The embodiment of sincerity and knowledge, the propagator of the Maslak e Aala Hazrat, Khalifa e Huzoor Taajush Shariah wa Muhad'dith e Kabeer Hazrat Allama Mufti Muhammad Afthab Cassim Qaadiri Razvi Noori Saaheb Qibla has beautifully translated this book into the English language, and in doing so, he has fulfilled an important need of the time. In doing so, he has further played an important role in the propagation of Maslak e Aala Hazrat.

Hazrat Allama Mufti Afthab Cassim Qaadiri Razvi Saaheb Qibla is a very sincere and dedicated person, who is propagating Maslak e Aala Hazrat on an international level. Maslak e Aala Hazrat is the aim and objective of his life.

Wherever he goes, in a humble and sincere manner he says to the people there, that Maslak e Aala Hazrat is the committed trust of the pious predecessors; Maslak e Aala Hazrat is the voice of truth; Maslak e Aala Hazrat is our means of salvation in the hereafter; Maslak e Aala Hazrat is the special gift of the love for the Beloved Rasool ﷺ, so let us altogether try to protect and preserve this special gift, thereby adorning our world and our hereafter.

In brief, due to the shortage of time, I managed to read a little from each section of the Risaala. Alhamdu Lillah, after observing and reading through it, my heart was overjoyed, I felt immensely pleased and my soul was fragranced.

I would like to conclude by presenting my heartfelt congratulations, and in doing so, I would like to make Dua that, through the Sadqa of His Beloveds, Almighty Allah accepts all the beautiful and tremendous efforts of Huzoor Mufti Saaheb, and keeps his shade of compassion and blessings over us for a long time. آمين يا رب العالمين بجاه سيد المرسلين صلى الله عليه وسلم

A Seeker of Duas

**-Mohammad Quaiser Ali Razvi Misbahi**  
**Imam Masjid e Khalid (Unit 9, Chatsworth)**

# The Query

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**Respected and Honourable Sir,**

The Wahabis here have now sprung another new issue. They are rejecting that Nabi ﷺ is the greatest of all The Prophets. It has been said to them in many ways that this matter is very clear, and it is something that every Muslim child is aware of, but they are saying that we should present proof from Qur'an and Hadith. Here we have attempted to do so (provide evidence), but we were unable to find proof from the Qur'an and Hadith. Hence, we are presenting this matter before you. We are certain that you will present proofs from the verses of the Qur'an and from the Ahadith, and allow the Muslims to be appreciative.

**From: Mungayr Laal Darwaza, via Hazrat Mirza Ghulam Qadir Beg  
Shawwal 1305 Hijri**

# The Answer

بسم الله الرحمن الرحيم

الحمد لله الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله ط ولو كره المشركون تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذرا ولى اقوامهم خاصة ارسل المرسلون هو الذى ارسل نبينا رحمة للعالمين فادخل تحت ذيل رحمة الانبياء والمرسلين ، والملئكة المقربين وخلق الله اجمعين ، وجعله خاتم النبیین فنسخ الاوريان ولا ينسخ له دين ، وادخل فى امته جميع المرسلين اذ اخذ الله ميثاق النبیین، سجن الذى اسرى بعبد له ليلة من المسجد الحرام الى المسجد الاقصى الى السموات العلى الى العرش الاعلى، ثم دنا فتدلى فكان قاب قوسين او ادنى ، فادعى الى عبده ما ادعى ما كذب الفؤاد ما راى افتمروا على ما يرى ولقد راه نزلة اخرى، ما زاغ البصر وما طغى وان الى ربك المنتهى وان عليه النشأة الاخرى يوم الوجد ون شفيعا لا المصطفى فله الفضل فى الاعلى والاخرى ، والغاية القصوى والوسيلة العظمى والشفاعة الكبرى والمقام المحمود والوض المورد وما لا يحصى من الصفات العلى والدرجات العليا فصى الله تعالى وسلم وبارك عليه وعلى آله وصحبه وكل منتم اليه وانما ابتدا كما يحب ويرضى هو وبه العلى الاعلى -

All Praise is due to Allah, Who sent His Rasool with Guidance, and with the True Deen, so that it may be manifest over all the other Religions, even if the polytheists are offended by it. The Possessor of all blessings is He, Who revealed the Qur'an upon His Chosen Servant, so that He may be a Warner unto the worlds; and every Rasool was sent specifically towards their Nation. He (Allah) sent our Nabi ﷺ as Mercy unto the worlds, so He gathered the Ambia, the Mursaleen and Mala'ika e Muqar'rabeen, and the entire creation of Allah, under His ﷻ Mercy, and made Him ﷺ the Seal of all the Prophets. So, He ﷻ caused all the other Deens to be abrogated, and a single letter will not be abrogated in His ﷻ Deen. Almighty Allah entered all the Rasools into His ﷻ Ummah, when Almighty Allah took a covenant from the Prophets. Pure is He, Who took in a short space of night, His Most Chosen Servant, from Masjid e Haraam to Masjid e Aqsa, into the heights of the Heavens, beyond the Exalted Arsh; then When He ﷻ became close, He (Allah) Manifested (Himself), (and) then there was a distance of two bows, and even less. So, He (Allah) Revealed upon His Chosen Servant, what He Revealed. The Heart did not doubt what it saw, so do you argue concerning His ﷻ Seeing? And by Allah! He saw Him (Allah) twice. Neither did the eyes waver, nor did it go beyond the limits; and indeed, the final purpose is towards your Creator. And indeed, He will cause all to rise again on the day when there will be no other intercessor, except for Mustafa ﷺ. True Excellence in the world and in the hereafter is only for Him ﷻ, and (for Him ﷻ is) the exceptional elevation, the greatest Wasila (Medium), the ultimate intercession, and the station where all the former and latter ones, will praise Him ﷻ, and the Pond (Haudh) to which all the thirsty Ummah will come, to quench their

thirsts; and countless exalted attributes, and the highest excellences. So, (O) Allah! Send Durood and Blessings upon Him ﷺ, and upon His Noble Family, and Illustrious Companions, and upon all those who take His ﷺ Name (sincerely) for ever and ever, just as it pleases Him ﷺ and is beloved to Him ﷺ and to His Most Exalted Creator.

The Beloved Rasool ﷺ being the greatest of all the Rasools, and the Leader of the entire creation, from the beginning upto the end is a matter which is categorically related to Imaan, and one which is conclusive and absolute, (and) a matter of creed, in which there is consensus, (and) one which is precise, which none will refute, except for a deviant, (and) a heretic, who is the slave of shaitaan. والعياذ بالله رب العالمين

To recite (proclaim) the Kalimah and then to have a doubt in it (i.e. in this matter), is astonishing. If it does not become apparent (to such people) today, then indeed (it will become manifest) tomorrow (i.e. in the hereafter), when the entire creation will be gathered together, and the Beloved Rasool ﷺ will be made the groom of the entire gathering.

All the exalted Ambia ﷺ, including Hazrat Sayyiduna Ibrahim Khaleelullah ﷺ will be humbled before the Beloved Rasool ﷺ. The followers and the adversaries will all be stretching their hands out towards Him ﷺ.

It will be His ﷻ Kalimah which will be proclaimed, and His ﷻ praises will be proclaimed by all. That which is being explained today, will be clear to see tomorrow (i.e. on the plains of reckoning).

On that day, those who have been blessed with being true believers and confirmers (of the true faith), will be celebrating blissfully with relief and contentment.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا

**All Praise Is Due To Allah, Who Guided Us To This Path.  
[Surah Al-A'raf (7), Verse 43]**

(On that day) the refuters and disputers will be chewing their hands (i.e. devastated), pining in grief, saying,

يَلَيْتُنَا آطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

**Alas! If Only We Had Somehow Obeyed The Command of Allah, And  
Obeyed The Command of The Rasool [Surah Al-Ahzaab (33), Verse 66]**

اللهم اجعلنا من المهتدين ولا تجعلنا فتنه للقوم الظالمين

**'O Allah! Make Us Of Those Who Have Attained Guidance,  
And Make Us Not A Trial For The Unjust (i.e. Transgressors)'**

Even the Mu'tazila sect, who consider the Angels to be superior to the Ambia ﷺ also most certainly consider Huzoor Sayyidul Mursaleen (i.e. The Leader of The Rasools ﷺ to be extraordinary and exempted from their above view). According to them as well, The Leader of The Rasools, The Angels and The Entire Creation ﷺ is the most exalted and most distinguished and eminent of all of them. The explanation of this is present in the discussions of the Ulama e Kiraam and there is further research and elaboration concerning this in the book of this humble servant (i.e. Aala Hazrat (رضي الله عنه), which is titled Ijlaalu Jibreel Bi Ja'alihi Khaadiman Lil Mahboobil Jameel.

اما الزمخشري فقد سغه نفسه وتبع هواه وجهل مذهبه وتناهى في الضلال

حتى لم يعلم مشربه كما نبه عليه اهل التحقيق، والله سبحانه ولي التوفيق

As for Zamakhshari, he is imprudent at heart, a follower of his personal desires, ignorant of his own Madhab, and one who has reached the height of deviance.

So, he is a fool of the heart, a follower of his own desires, and ignorant of his religion, and has reached the extreme in error, to the extent that even his Mashrab (i.e. belief system) is not known, just as the research experts have warned. And guidance is from Allah ﷻ.

While this Faqeer (Aala Hazrat رضي الله عنه) was surprised by the request for proof in such a clear issue, he was at the same time grateful after observing the style of questioning, that Praise be to Allah, the Aqida (of the one asking the question) is accurate.

However, these words that, ‘We were unable to find proof from the Qur’an and Hadith’, further surprised me. Glory be to Allah! This issue is clear (i.e. manifest), and the proofs are in abundance, the verses are numerous, and the Ahadith (related to it) are uninterrupted, and if the person asking the question is one who is a knowledgeable person, then how would he not be aware of it, and if he is one who is ignorant and does not possess the required knowledge, then it is a baseless grievance of him not being able to find it (i.e. the proof).

This Faqeer رحمه الله تعالى has written a detailed discussion concerning the superiority of the Shaykhain (i.e. Hazrat Sayyiduna Abu Bakr and Hazrat Sayyiduna Umar) رضي الله تعالى عنهم which includes numerous sturdy proofs from the Holy Qur’an and Hadith, of which most have been extracted and deduced by this Faqeer, which formed a book of almost ninety parts and which I named, Muntahat Tafseel Li Mabhasit Tafdheel and then giving due consideration to the detail and length of this work, I summarised it in the form of the book Matla ul Qamarain Fi Inaabati Sabqatil Umrain (1297 Hijri). Now what comparison does that limited discussion have to this shoreless ocean? الله العظيمة لله

Almighty Allah says,

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ

**And If All The Trees Of The Earth Become Pens, And The Ocean Were Its Ink, With Seven More Oceans Following After It, Then The Divine Words Of Allah Will (Still) Not Come To An End. [Surah Luqman (31), Verse 27]**

Without exaggeration, if the guidance is favourable, then the research concerning this Aqida (belief) will be more than many volumes, but on the basis of necessity, the time and the schedule, and on the basis of that which will suffice in giving tranquillity and confirmation to the hearts of the true believers, and in order to unclutter the evil-heartedness of the opposition (i.e. the rejecters), and to silence them in this discussion, my aim is to only briefly present ten Qur'anic verses and one-hundred Ahadith, and I am naming this quick miraculous work Qalaa'id un Nuhoor-il Hoor Min Faraa'idi Buhoor-in Noor, and based on the date on which it was written I have titled it Tajal'li ul Yaqeen Bi An'na Nabiy'yana Sayyidul Mursaleen.

وما توفيقى الا بالله عليه توكلت واليه انيب، وصلى الله تعالى على خير خلقه وسراج افقه واله وصحبه

ومتبعيه وحزبه انه سميع قريب مجيب

And there is no guidance for me except With Allah. I have put my complete trust in Him, and I am turning towards Him, and may the Durood of Allah descend upon Him ﷺ, Who is the best amongst all His Creation, and Who is the Glowing Sun of its Horizon, and (Durood) upon His ﷺ Noble Family, and His ﷺ Blessed Companions, and upon all His ﷺ followers, and upon His ﷺ Assembly. Verily, He (Allah) is All-Hearing, Divinely Near, The Acceptor of Duas.

- **This Pair of Necklaces Will Consist of Two Spectacular Radiances:**
- **The First Spectacular Radiance Will Consist of The Glorious Verses**
- **The Second Spectacular Radiance Will Consist of The Magnificent Ahadith. This Spectacular Radiance Is Illuminated By Four Radiant Splendours:**
- **The First Radiant Splendour:** With The Exception of A Few Revelations From The Almighty, It Consists of Glorious Qur'anic Verses.
- **The Second Radiant Splendour:** Consists of The Exalted Statements of Sayyidul Mursaleen ﷺ. If You Observe In This Section Some Statements Of The Other Ambia And Mala'ika, Then Regard These As The Followers In The Stirrup Of The Leader.

- **The Third Radiant Splendour:** Consists of Unique Chains of Transmission, And Exceptional Hadith Narrations.
- **The Fourth Radiant Splendour:** Consists of The Pure Athaar i.e. Traditions Of The Sahaba e Kiraam, Statements of The Ulama Of The Past Divine Books, Secret Glad-tidings And True Visions.

والله سبحانه هو البعین والحد لله رب العالمین

**And It Is Allah Alone Who Is The Aid; And All Praise Is For Allah,  
Who Is The Creator of All The Worlds.**

Except for what is mentioned above, I have not given much attention to the other statements (i.e. views) of the Ulama, as this would undo the objective of keeping it (the book) concise. Those who would like to gain more information in this regard should study the following (detailed) books of this Faqeer:

- **Saltanat ul Mustafa Fi Malakuti Kul'il Waraa**
- **Qamrut Taam Li Nafiyiz Zil'li 'An Sayyidil Anaam**
- **Ijlaalu Jibreel Bi Ja'alihi Khaadiman Lil Mahboobil Jameel**

And Allah Alone Is The Bestower of Guidance, and The Owner of Bounties.

## THE FIRST SPECTACULAR RADIANCE: IS GLOWING WITH PRECIOUS GEMS OF QUR'ANIC VERSES

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### THE FIRST VERSE

Almighty Allah says,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ  
وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا فَأَشْهَدُوا وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ

**'And Remember When Allah Took From The Prophets Their Covenant; If I Bestow To You The Book And Wisdom And That Chosen Messenger Then Comes To You, Confirming Your Books, You Must Most Definitely Believe In Him And You Must Most Definitely Assist (i.e. Support) Him'; He (Allah Then) Said, 'Do You Acknowledge (This), And Accept My Necessary Responsibility In This Regard?' They All Replied, 'We Agree'; (Then) He (Allah) Said, 'Then Each Become Witness Unto The Other, And I (By) Myself Am Amongst The Witnesses With You.'** [Surah Aale Imran (3), Verse 81]

In the Tafseer (i.e. commentary of this verse), Imam e Ajal Abu Ja'far Tabri and other the Muhad'ditheen etc. report from Hazrat Maula Al Muslimeen Ameer ul Momineen Janaab Maula Ali ؑ:

لم يبعث الله نبيا من آدم فمن بعده الا اخذ عليه العهد في محمد صلى الله تعالى عليه وسلم لمن بعث  
وهو حي ليؤمنن به ولينصرنه وياخذ العهد بذلك على قومه

In other words, Almighty Allah took a covenant from all the Ambia e Kiraam عليه الصلوة والسلام that He sent, from Hazrat Adam عليه الصلوة والسلام up to the end, concerning Muhammad The Rasool of Allah ﷺ, that if they are sent down in the time of that Nabi, then they will bring Imaan in Him ﷺ and support Him ﷺ, and a covenant of that nature will be taken from their Ummat as well.

Similarly, it is reported from the Hibr ul Ummah Aalim ul Qur'an Hazrat Abdullah ibn Ab'bas رضي الله عنه and this has been cited by Ibn Jareer and Ibn Asaakir etc.

In fact, Imam Badr Zarkashi and even Hafiz 'Imaad ibn Katheer and Imam ul Huffaz Allama Ibn Hajr Asqalani attributed it towards Sahih Bukhari. Allah Knows Best. (i.e. Shaami states that Zarqani says that I could not find it in Sahih Bukhari).

ونحوه اخرج الامام ابن ابي حاتم في تفسيره عن السدي  
كما اورده الامام الاجل السيوطي في الخصائص الكبرى

Similar to this, Imam Ibn Haatim reported from Sadi in his Tafseer, just as it is cited in Al Khasa'is ul Kubra of Imam e Ajaal (Imam Jalaalud'deen) Suyuti عليه الرحمه .

Based on this Covenant and Pledge which Almighty Allah took from them, the Noble Ambia صلى الله عليه وسلم always kept their blessed tongues moist by propagating (announcing) His ﷺ excellence and praising the brilliance of Huzoor Sayyid ul Mursaleen صلى الله عليه وسلم. They would adorn their pure gatherings in which Angels descended, with the remembrance and praise of Huzoor ﷺ, and they would take a pledge from the Ummats to bring Imaan in Huzoor Pur Noor ﷺ and to support Him ﷺ, until the Final Bearer of (this) Glad-tiding amongst them, the pure son of the pure virgin, Masih Kalimatullah (Hazrat Esa) عليه صلوات الله arrived saying,

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

**And I Give You Glad Tidings Of That Rasool Who Will Come After Me.  
His Name Is Ahmed. [Surah As-Saff (61), Verse 6]**

And when all the stars and radiant features of the moon entered the unseen domain, The Illuminating Sun of The World and The Seal of The Radiant Fountain emerged magnificently, with thousands of (i.e. countless) magnificent marvels and splendours.

صلى الله تعالى عليه وعليهم اجمعين وبارك وسلم دهر الداهرين

Ibn Asaakir reported from Sayyiduna Abdullah ibn Ab'bas رضى الله تعالى عنهما that,

لم يزل الله يتقدم في النبي صلى الله تعالى عليه وسلم الى ادم فمن بعده ولم تنزل الامم تتبأش به  
وتستفتح به حتى اخرج الله في خيرامة ، وفي خير قرن وفي خير اصحاب وفي خير بلد

Almighty Allah Revealed about the Arrival of Nabi ﷺ to Hazrat Adam عليه السلام and to the all the Ambia عليهم الصلوة والسلام who followed after him, and from the very beginning of time, all the past Ummats (i.e. past nations) rejoiced concerning the arrival of Huzoor ﷺ, and they prayed for victory over their adversaries through the Wasila (i.e. mediation) of Huzoor ﷺ, until Almighty Allah sent Huzoor ﷺ in the best of Nations, in the best generation (and era), and amongst the best companions, and in the best of countries (i.e. cities).

The confirmation of this is present in the Glorious Qur'an:

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى  
الْكُفَّارِينَ

**And Before That, They Would Pray For Victory Over The Unbelievers Through The Mediation (Wasila) Of The Same Nabi, But When Came To Them The Well Recognised One, They (Blatantly) Rejected Him, So The Curse Of Allah Is Upon The Rejecters (i.e. The Unbelievers). [Surah Al-Baqarah (2), Verse 89]**

The Ulama say that when the Jews would fight against the polytheists (i.e. the Mushrikeen), they would make Dua by saying:

اللهم انصرنا عليهم بالنبي المبعوث في آخر الزمان الذي نجد صفته في التوراة

**O Allah, Aid Us Over Them, Through The Blessing of The Final Nabi, Whose Blessed Na'at (i.e. Attributes & Praises) We Have Seen In The Taurat.**

Through the blessing of this Dua they would be blessed with victory. It is due to this Covenant with Allah, that the Hadith mentions that Huzoor Sayyid ul Mursaleen ﷺ said,

والذي نفسى بيدى لو ان موسى كان حيّاً اليوم ما وسعه الا ان يتبعنى - اخرجه الامام احمد والدارمى  
والبيهقى في شعب الايمان عن جابر بن عبد الله رضى الله تعالى عنها ، ابو نعيم في دلائل النبوة واللفظ  
له عن امير المؤمنين - عبر الفاروق رضى الله تعالى عنه

**I Take An Oath By Him, In Whose Divine Power Is My Life, That If Moosa عليه السلام Would Have Been (Apparently) In This World Today, He Would Have No Option But To Follow Me.**

This has been reported by Imam Ahmed and Daarmi, and Baihaqi reported it in Sha'bul Imaan from Hazrat Jabir ibn Abdullah رضى الله عنه and Abu Nu'aim reported it in Dalaa'il un Nubuwwat from Ameer ul Momineen Umar e Farooq رضى الله عنه and (here) the words are of Abu' Nu'aim.

This is why, when in the final times, Hazrat Sayyiduna Esa عليه السلام will descend, then even though He will still be holding the exalted position of Nubuw'wat and Risaalat, he will live (in that time) as the Ummati of Huzoor Sayyid ul Mursaleen ﷺ. He will practice in accordance with the Shari'at of Huzoor ﷺ, and He will perform Namaaz behind an Ummati and a Representative of The Ummah, Hazrat Imam Mahdi. Huzoor ﷺ says,

كيف اتم اذا نزل ابن مريم فيكم وامامكم منكم -

اخرجه الشيخان عن ابن هريرة رضى الله تعالى عنه

**How Will You Be (i.e. What Will Your Condition Be Like), When The Son Of Maryam Will Descend Amongst You, And Your Imam Will Be From Amongst You.** [This has been narrated by Shaykhain from Hazrat Abu Hurairah رضى الله عنه]

And Almighty Allah presented the full support of this solemn pledge in the Holy Taurait, and a few of these verses will be presented in the 'First Splendid Ray', In'sha Allah.

Imam Allama Taqi ul Millat Wad-Deen Abul Hasan Ali ibn Abdul Kaafi Subki رحمه الله تعالى عليه penned a beautiful and fine Risaala on the Tafseer of this verse (by the name) التعظيم والمنة في التؤمن به ولتنصرنه, At-Ta'zeemu Wal Min'nah Fi Keshu'munna bihi wa l-tanaserunahu and in it, he proved from the above-mentioned verse (of the Qur'an) that our Most Beloved Nabi ﷺ is the Nabi of

all the Ambia, and that all the Ambia and Mursaleen عليهم الصلوة والسلام and their Ummats are the Ummati of Huzoor ﷺ. The Nubuwwat of Huzoor ﷺ includes the era of Abul Bashar (Hazrat Adam) عليه الصلوة والسلام and it includes the entire creation right up to Qiyaamat (i.e. the last day), and this statement of Huzoor ﷺ is in the true sense of its meaning, that:

**و كنت نبيا و ادم بين الروح والجسد**

### **I Was A Nabi Then, When Hazrat Adam عليه السلام Was Still Between Soul And Body**

If our Huzoor ﷺ would have arrived in the eras of Hazrat Adam, Hazrat Nooh, Hazrat Ibrahim, Hazrat Moosa and Hazrat Esa صلى الله تعالى وسلم it would have been Fard (i.e. an obligation) upon them to bring Imaan on Huzoor ﷺ and to support Huzoor ﷺ.

It was this covenant which Almighty Allah had taken from them, and it is because Huzoor ﷺ is Nabi ul Ambia that on the Eve of Isra, all the Ambia and Mursaleen عليهم الصلوة والسلام followed Huzoor ﷺ (in Namaaz), and the real magnificence of this will be visible on the Day of Resurrection, when under the Grand Banner of Huzoor ﷺ, will be Hazrat Adam and all the other Ambia. صلوات الله وسلامه عليه وعلية وآلهم

This Risaala consists of very fine and beautiful discussions, which Imam Jalaalud'deen Suyuti has quoted in his Khasa'is ul Kubra, and Imam Shihabud'deen Qastalani quoted in his Mawahib ul Laduniyah, and the

Ulama after them also cited and quoted it in their authentic writings, and they regarded this as a great blessing and grand benefaction.

Those who seek further detail should revert towards their works. May the Mercy of Allah be upon them all).

In brief, Muslims should look at the grand benefits of this Ayat e Kareema with the eyes of Imaan. It is being clearly and explicitly said, that Muhammad ﷺ is the 'Aslul Usool', Muhammad ﷺ is the Rasool of all the Rasools, and the connection which the Ummatis have to the Ambia and the Rasools, is the connection which the Ambia and Rasools have to Sayyid ul Kul ﷺ (i.e. to the Leader of All).

It is Fard upon the Ummah to bring Imaan upon the Rasools, and from the Rasools a Pledge and Covenant was taken, that they should be completely attached to Him ﷺ and that they should be completely captivated by Muhammad ﷺ. The real purpose is being clearly outlined, and the actual purpose is One, and all the others are followers through His ﷺ blessings.

مقصود ذات اوست دگر جمگی طفیل

**The Purpose (i.e. Objective) Is His ﷺ Blessed Personality,  
Everything Else Is Attached To Him ﷺ.**

## A FEW SUBTLITIES AFTER THE VERSE

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لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

I (Sayyidi Aala Hazrat رضى الله عنه) say with the Divine Guidance of Almighty Allah. The grand importance and the emphasis which has been given to this verse of the Holy Qur'an should be observed.

**The First Subtlety,** The Ambia عليهم الصلوة والسلام are Ma'soom (i.e. completely immune from sin). It is impossible for them to act contrary to the Command of Almighty Allah. It was sufficient if Allah gave them a direct command that, if that Nabi comes to you (i.e. appears in your time), you must bring Imaan on Him ﷺ and support Him ﷺ, but the Divine Command did not stop at this, but a pledge and covenant was taken from them. (In other words) after the covenant of:

أَكُنْتُ بِرَبِّكُمْ

**Am I Not Your Rab'b?**

There was a second covenant and pledge, just as in the Kalima Tayyibah with لا اله الا الله (i.e. There is none worthy of worship except Allah), محمد رسول الله (i.e. Muhammad ﷺ is Allah's Rasool) is proclaimed, so that it becomes obvious and clear that upon all except Allah, it is Fard to confirm that

Almighty Allah is the Rab'b. Then, parallel to it is (the command) to bring Imaan in Muhammad ﷺ.

**The Second Subtlety**, this covenant was emphasised with the 'Laam' depicting an Oath (in this verse):

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

**You Must Most Definitely Believe In Him And You Must Most Definitely Assist (i.e. Support) Him. [Surah Aal e Imran (3), Verse 81]**

This is similar (without comparison) to how the Oath as a pledge of allegiance is taken for the Sultans from the Nawaabs. Imam Subki says, **Probably The Swearing Of Allegiance Is Derived From This Very Verse.**

**The Third Subtlety**, there is emphasis in it.

**The Fourth Subtlety**, this strong emphasis is also repeated twice by bringing the (Noon) Thaqila (i.e. the strong Noon).

**The Fifth Subtlety**, observe the special and splendid arrangement which was made. The Noble Ambia had not even answered yet, and it is being already asked to them, **ءَاَقْرَبُّنَاكُمْ Do You Acknowledge (This Command)? [Surah Aal e Imran (3), Verse 81]**

In other words, the aim is to show the importance of the expedience in acting upon this command.

**The Sixth Subtlety**, Almighty Allah still did not stop at this, but He said,

وَأَخَذْتُ عَلَىٰ ذِكْمِكُمْ إِصْرِي

**And Accept My Compulsory Responsibility In This Regard**  
**[Surah Aal e Imran (3), Verse 81]**

(In other words) Do not only acknowledge it, but also accept my compulsory responsibility in this regard.

**The Seventh Subtlety**, instead of saying عليه or على هذا, He said, عَلَىٰ ذِكْمِكُمْ. In other words, the distant form was used to show the importance of the pledge.

**The Eighth Subtlety**, progressing further (to strengthen the pledge it was commanded), فَاشْهَدُوا i.e. **Then Each Become Witness Unto The Other.**  
**[Surah Aal e Imran (3), Verse 81]**

Whereas (Allah Forbid) to renege on the acknowledgement, was something which cannot be comprehended for these pure personalities.

**The Ninth Subtlety**, the beauty of this is that Allah did not just stop at them testifying, but He said,

وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ

**And I Myself Am Amongst The Witnesses With You.**

**[Surah Aal e Imran (3), Verse 81]**

**The Tenth Subtlety**, the most beneficial is this that after such exalted and significant emphasises, even though the Ambia have been blessed with immunity and complete protection (from sins and disobedience etc.), they were still issued with a strict warning, that:

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

**So, Whosoever Turns Away After That, Then It Is They Who Are The Transgressors. [Surah Aal e Imran (3), Verse 82]**

(In other words) So, whomsoever renegades on this after acknowledging it, will be classified as a transgressor.

**Allah! Allah!** This is the same perfect consideration and perfect arrangement which Almighty Allah chose for His Tauheed (i.e. in the covenant of Oneness) when He said concerning the Angels, who are sinless (i.e. Ma'soom):

وَمَنْ يَقُلْ مِنْهُمْ اِنِّى اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ۚ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ

**And Whomsoever Amongst Them Says, I Am Allah; We Will Punish Him In Hell. This Is The Way We Punish The Tyrants.  
[Surah Al-Ambia (21), Verse 29]**

It is as if it is being pointed out that just as We have made a perfect arrangement for the first part of Imaan لا اله الا الله; similarly, We have given perfect consideration to the second part (which is) محمد رسول الله.

(In other words) I am the Rab'b of all the worlds, and even the exalted Angels cannot turn their heads away from My Servitude, and My Most Beloved is the Rasool and Leader of the entire universe (i.e. all the worlds), that even the Ambia and the Mursaleen are confined in this all-encompassing sphere of pledging allegiance to Him ﷺ and serving Him ﷺ.

والحمد لله رب العالمين، وصلى الله تعالى على سيد المرسلين محمد وآله وصحبه أجمعين - أشهد أن لا اله الا الله وحده لا شريك له وان سيدنا محمد عبده ورسوله سيد المرسلين وخاتم النبيين وأكرم الاولين والآخرين صلوات الله وسلامه عليه وعلى آله واصحابه أجمعين -

**All Praise Is Due To Almighty Allah, Who Is The Rab'b Of All The Worlds. And May Allah Send Durood Upon The Leader Of The Rasools, Muhammad Mustafa ﷺ, And Upon His ﷺ Noble Family And Upon All His ﷺ Companions. I Bear Testimony That None Is Worthy Of**

**Worship Except Almighty Allah. He Is One And There Is None Who Is Partner To Him, And (I Bear Testimony) That Our Master Muhammad Mustafa ﷺ Is His Most Chosen Servant And His Rasool. He Is The Leader Of All The Rasools, The Final One Amongst All The Rasools, And The Most Exalted Amongst All The Former And Latter Ones. Upon Him ﷺ Is The Durood And Salaams Of Almighty Allah, And Upon His ﷺ Noble Family And Upon All His ﷺ Companions.**

What more evidence than this is now needed when it comes to the Universal Leadership and Eminence of Huzoor ﷺ **ولله الحجة البالغة!**

## **THE SECOND VERSE**

**وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ**

**(O Beloved) And We Have Sent You Not, But As a Mercy Unto The Worlds. [Surah Al-Ambia (21), Verse 107]**

Aalam (i.e. The universe) refers to everything except Allah, which includes the Ambia and the Mala'ika as well, so undoubtedly and most definitely Huzoor Purnoor Sayyid ul Mursaleen ﷺ is a Mercy and a Blessing unto them all from Almighty Allah, and all of them are blessed and benefitted from the exalted and esteemed Court of Huzoor ﷺ.

This is why the Awliyah e Kaamileen and the Ulama e Aamileen have stipulated that from the beginning until the end, on the earth and in the skies, from the commencement and in the hereafter, in Deen and in the

matters of the world, in the soul and in the body, in every small and in every big thing and in the least and the most abundant, whatever blessings and benedictions have been received by anyone or is being received by anyone, or will be received in the future, are all from the Exalted Court of Refuge of Huzoor ﷺ, and it always was, is and will be distributed from His ﷺ exalted Court.

كما بيّناه بتوفيق الله تعالى في رسالتنا سلطنة المصطفى في ملكوت كل الورى

(In other words) just as I have explained this in my Risaala Saltanat ul Mustafa fi Malakooti Kul'il Waraa, by the Divine Guidance of Allah.

Imam Fakhrud'deen Raazi رضى الله عنه has written as follows, under this verse of the Holy Qur'an:

لما كان رحمة للعالمين لزم ان يكون افضل من كل العلين - قلت وادعاء التخصيص خروج عن الظاهر  
بلا دليل وهو لا يجوز عند عاقل فضلا عن فاضل والله الهادى

In other words, when Huzoor ﷺ is Mercy unto the entire worlds, then it is essential that He ﷺ should be more exalted than all except Allah. I say, to claim speciality from the apparent without any evidence is obviously an unreasonable exit and this is not permissible according to any sane (i.e. intelligent) person, leave alone a Faadhil; and guidance is from Allah alone.

## THE THIRD VERSE

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ

**And We Sent Every Rasool With The Language Of His People  
(i.e. His Nation) [Surah Ibrahim (14), Verse 4]**

The Ulama have stated that this verse is evidence that all the past Ambia were sent as Rasools to their specific nations, and the past Ambia only came as Rasools toward their nations, whereas our Beloved Rasool ﷺ is for every person and for the entire creation.

I (Aala Hazrat (رضي الله عنه) say that Almighty Says,

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

**Most Certainly, We Sent Nooh Towards His Nation. [Surah Al-A'raf (7), Verse 59]**

And Almighty Allah says,

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا

**And From Their Community, Allah Sent Hud Towards**

**(The Nation Of) 'Aad. [Surah Al A'raf (7), Verse 65]**

And Almighty Allah said,

وَالِىْ ثَمُوْدَ اٰخَاهُمْ صَالِحًا

**And Towards The Thamud, From Their Community,  
He Sent Saaleh. [Surah Al A'raf (7), Verse 73]**

And Almighty Allah says,

وَلُوطًا اِذْ قَالَ لِقَوْمِهِ

**And He Sent Lut When He Said To His People.  
[Surah Al A'raf (7), Verse 80]**

Almighty Allah says,

وَالِىْ مَدْيَنَ اٰخَاهُمْ شُعَيْبًا

**And Towards The Madyan, From Their Community, Allah Sent  
Shu'aib. [Surah Al A'raf (7), Verse 85]**

And Almighty Allah says,

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ بِالْآيَاتِ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ

**Then After Them, We Sent Moosa With Our Signs Towards Fir'awn  
And His Ministers. [Surah Al A'raf (7), Verse 103]**

And Almighty Allah says,

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ

**And This Is Our Proof, That We Bestowed  
Ibrahim Upon His Nation. [Surah Al An'aam (6), Verse 83]**

And Almighty Allah says about Hazrat Yunus عليه السلام

وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

**And We Sent Him Towards One Hundred Thousand Men, But In Fact  
(Towards) More. [Surah As-Saffaat (37), Verse 147]**

And Almighty Allah says concerning Hazrat Esa عليه السلام

وَرَسُولًا إِلَى بَنِي إِسْرَءِيلَ

**And He Will Be A Rasool Towards The Bani Isra'eel.  
[Surah Aal e Imran (3), Verse 49]**

Therefore, it has been mentioned in the Hadith:

كان النبي يبعث الى قومه خاصة۔

رواه الشيخان عن جابر رضى الله تعالى عنه

**A Nabi Is Sent Specifically Towards His Nation**

[This Has Been Reported By Shaykhain From Hazrat Jaabir رضى الله عنه]

In another narration it has been mentioned,

كان النبي يبعث الى قريته ولا يعدوها۔

رواه ابو يعلى عن عوف بن مالك رضى الله تعالى عنه

**A Nabi Is Sent Towards A Colony (i.e. Residential Area) Or A Village  
And He Does Not Exceed This.** [This Has Been Narrated By Abu Ya'la  
From Hazrat 'Auf Ibn Maalik رضى الله عنه]

And for Huzoor Sayyid ul Mursaleen, Almighty Allah said,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

**And We Did Not Send You, But As A Proclaimer Of Glad Tidings For All The People And As A Warner, But Many Are Unaware Of This. [Surah Sabah (34), Verse 28].**

Almighty Allah says,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

**You Say, O People I Am Allah's Rasool Towards All Of You.  
[Surah Al A'raf (7), Verse 158]**

Therefore, Huzoor Sayyid ul Mursaleen ﷺ Himself said,

ارسلت الى الخلق كافة -

اخرجه مسلم عن ابي هريرة رضى الله تعالى عنه

**I Have Been Sent Towards Allah's Entire Creation.**

[Muslim Reported This From Hazrat Abu Hurairah رضى الله عنه]

This evidence of the absolute superiority and excellence of Huzoor ﷺ is proven from the statement of Hazrat Abdullah Ibn Ab'bas رضى الله تعالى عنه.

Daarmi, Abu Ya'la, Tabrani and Baihaqi have reported that He (i.e. Hazrat Abdullah Ibn Ab'bas رضى الله تعالى عنه) said,

ان الله تعالى فضل محمدا صلى الله تعالى عليه وسلم على الانبياء وعلى اهل السباء

**Indeed, Almighty Allah Sent Muhammad ﷺ As Being More Superior Over All The Ambia And The Mala'ika.**

So those present asked, what is the reason for this superiority (i.e. eminence) and he replied by saying, indeed, Almighty Allah says,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ

**And We Sent Every Rasool With The Language Of His People (i.e. His Nation). [Surah Ibrahim (14), Verse 4]**

وما ارسلنك الا كافة للناس فارسله الى الانس والجن

In other words, Nabi Muhammad ﷺ said (that Allah said), **We Did Not Send You But As A Rasool Towards All The People.**

So, Huzoor ﷺ came as the Rasool for all the humans and the Jinns. The Ulama have state that, for the Risaalat of Rasoolullah ﷺ, to include all the Jinns and Humans is Ijma'i and according to the Muhaq'qiqeen, even the Angels are included in this, and this is just as I have mentioned with the Divine guidance of Allah in my Risaala Ijlaalu Jibreel.

In fact, research proves that the stones, the trees, the skies, the earth, the mountains and the oceans, and all except Allah (i.e. the entire creation) are universally included and enclosed in this confinement, and in this perfect sphere. This is further evident from the word ‘Aalameen’ in the Qur’an e Azeem, and from the narration in Sahih Muslim by the use of the word ‘Khalq’ (i.e. Creation) and that too has been given further emphasis by the word ‘Kaaffa’. In this context, from the best evidence, it is in Mu’jam e Kabeer of Tabrani from Ya’la Ibn Mur’rah رضى الله عنه that Rasoolullah ﷺ said,

ما من شئ الا يعلم انى رسول الله الا كفرة الجن والانس

### **There Is Nothing Which Does Not Recognise Me As Allah's Rasool, Except For The Unbelieving Jinns And Humans.**

Now observe for how many reasons this verse of the Holy Qur’an is an argument (i.e. evidence), which is proving absolute superiority and eminence. From amongst these (points), some points are derived from the Ulama and most of them, praise be to Allah are derived by this Faqeer.

**The First Point:** From this comparison it is already clear that the past Ambia ﷺ were the Administrators of their respected cities and Huzoor Purnoor Sayyid ul Mursaleen ﷺ is the King of the seven domains, in fact, He ﷺ is the King of the earth and the skies.

**The Second Point:** The responsibilities of Risaalat are extremely intense, and to bear and endure this is extremely difficult. (Hence, Almighty Allah says in the Holy Qur'an):

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

**And Verily, Soon We Will Place Upon You An Intense Word.  
[Surah Al Muzammil (73), Verse 5]**

Therefore, it was emphasised to Hazrat Moosa عليه السلام and Hazrat Haroon عليه السلام in advance about being more courageous. Almighty Allah said,

وَلَا تَتَّبِعُنِي ذِكْرِي

**And Do Not Be Complacent In My Remembrance.  
[Surah Taa-Haa (20), Verse 42]**

If this is the level of intensity upon those whose Risaalat is only towards a particular nation, then what will be the intensity upon that Personality Whose Risaalat incorporates all the humans and Jinn and the entire east and west. It must be noted that the greater the intensity, the more splendid the reward, and the more the service, the greater the significance.

## The Most Exalted Forms of Ibaadat Are The Most Intense.

**The Third Point:** To carry out an eminent duty, a personality befitting this eminence is required. The King sends out his junior officers to handle the basic affairs (of the kingdom), but when faced with serious issues and very important affairs that need to be attended to, he sends the highest-ranking officer and the leader amongst them. Indeed, in the Distinct Level of Risaalat and in the universal form of advent, the distinction which is there, is the same distinction in status between those Special Rasools and the Rasool of all ﷺ.

**The Fourth Point:** Similarly, it is from the authority and the eminence of a statesman, that he will appoint the most noble and dignified person for the most noble task, and just as appointing a weak leader for a colossal task will lead to it being incomplete, likewise to appoint a leader and a senior to fulfil a meagre duty is a sign of taking him lightly in your eyes.

**The Fifth Point:** The more the work (i.e. the greater the task), the more tools and implements are required. For a Nawaab to make the necessary arrangements for his state, he requires an army and finances which are in accordance with his state, and for a great king, especially the King of the Seven Domains, He requires that which is most suited for His administration, management, and systematic control.

Here, the provisions refer to the Divine Aid of Almighty Allah and the Divine Preparation from The Court of Almighty Allah, which is conferred upon the Ambia ﷺ. So, it is most definite that the magnificent knowledge and different sciences which were revealed upon the Sacred Heart will be far greater than the knowledge and sciences which were bestowed upon all the Ambia e Kiraam ﷺ.

افادة الامام الحكيم الترمذى ونقله عنه في الكبير الرازي

**[Imam Hakim Tirmizi Imparted This Information, And From This, Imam Raazi Cited And Quoted It In Tafseer Kabeer]**

I (Aala Hazrat رضى الله عنه) say, It also must be observed as to what are the requirements for the Ambia e Kiraam ﷺ, for them to fulfil this Trust and to communicate and convey the Message of Risaalat. (Those requirements are as follows:)

**1) To Be Forbearing And Tolerating:** This is so that their hearts are not aggrieved by the blasphemy of the unbelievers. Almighty Allah says in the Holy Qur'an,

وَدَعِمُوا لَهُمْ وَتَوَكَّلُوا عَلَى اللَّهِ

**And Do Not Pay Attention To The Hurt They Cause, And Keep Complete Trust In Allah. [Surah Al-Ahzaab (33), Verse 48]**

**2) Patience:** This is so that they do not become anxious due to the attacks (i.e. slandering by the rejecters etc.). Almighty Allah says,

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعِزِّ مِنَ الرُّسُلِ

**So Be Patient Just As The Eminent Courageous Rasools Were Patient.  
[Surah Al-Ahqaaf (46), Verse 35]**

**3) Humility:** This is so that those in their company (i.e. their companions) do not become displeased (or disillusioned) with them. Almighty Allah says,

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

**And Spread-Out Merciful Arms For Your Followers Amongst The  
Muslims. [Surah Shu'ra (26), Verse 215]**

**4) Kindness And Gentleness:** This is so that the hearts are attracted towards them. Almighty Allah says,

فَبِهَا رَحْمَةٌ مِّنَ اللَّهِ لَئِنْ لَّهُمْ

**So, How Majestic Is Allah's Mercy, That O Beloved You Are Soft  
Hearted (i.e. Gentle) Towards Them. [Surah Aal e Imran (3), Verse  
159]**

**5) Mercy:** This is so that He may be the means of attaining virtue.  
Almighty Allah says,

وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ

**And For The Muslims Amongst You, For Them Is A Mercy.  
[Surah Tauba (9), Verse 61]**

**6) Courage:** This is so that He should not bother about the large number of enemies.

إِنِّي لَا يَخَافُ كَذَى الْمُرْسَلُونَ

**Verily, Under My Divine Care, The Rasools Have No Fear. [Surah An-Naml (27), Verse 10]**

**7) Benevolence And Generosity:** This is so that they may be a means of assurance to the hearts.

فَان الْاِنْسَانَ عَبِيدَ الْاِحْسَانِ وَجَبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ اَحْسَنَ اِلَيْهَا

**(In Other Words) Because Man Is A Slave Of Kindness And Love; And Affection For Those Who Are Kind Towards Him Has Been Put Into The Heart In A Natural Form.**

Almighty Allah says in the Holy Qur'an,

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ

**And do not shackle your hand to your neck.**

**[Surah Bani Isra'eel (17), Verse 29]**

**8) Absolution And Forgiveness:** This is so that even the ignorant and simple in nature may attain their blessings.

فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يَحِبُّ الْمُحْسِنِينَ

**Forgive Them And Grant Them reprieve. Verily Allah Loves The Kind Hearted. [Surah Al-Maa'idah (5), Verse 13]**

**9) To Be Content And Pleased:** This is so that the ignorant ones do not attribute this exalted claim to be for worldly gain. Almighty Allah says in the Holy Qur'an,

لَا تَبْهَتْ عَيْنُكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

**And Do Not Raise Your Eyes And Look Towards That Which We Gave To Some Of Their Pairs To Enjoy. [Surah Al Hajr (15), Verse 88]**

**10. The Beauty of Justice:** This is concerning giving consideration in the Ummat on matters of discipline, enlightenment and guidance towards proper etiquette. Almighty Allah says,

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ

**And When You Judge Between Them, Judge With Justice  
[Surah Al-Maa'idah (5), Verse 33]**

**11. Perfect Intelligence:** This being the real excellence and the source of all excellences, therefore, a woman was never a Nabi. Almighty Allah says,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا

**And All The Rasools Which We Sent Before You, Were All Men.  
[Surah Yusuf (12), Verse 109]**

Neither was anyone who resided in the wastelands or (rural) villages given Nubuwwat, because oppressive nature and being unhygienic is usually in their innate nature.

نُوحِىَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى

**Towards Whom We Send Down Revelation, (And) All of Them Were  
Residents of Cities. [Surah Yusuf (12), Verse 109]**

It has been mentioned in the Hadith that, من بدأ جفا i.e. whosoever took up residence in a rural village, has Been unjust.

All of them require this Noble Lineage, Beautiful Character, and Striking Appearance, meaning that they possess all these wonderful attributes, so that none can find any fault in them. So, these are all from the same special treasures which have been bestowed upon these true Kings, so the one whose Kingdom is greater, his treasures are also greater (i.e. more abundant).

It has been mentioned in the Hadith,

ان الله تعالى ينزل البعثة على قدر البؤنة وينزل الصبر على قدر البلاء

**Indeed, Based On (Their) Responsibility Allah Almighty Sends Down His Aid, And He Sends Down Trials Based On (Levels Of) Patience.**

Therefore, it is most certain that our Beloved Huzoor ﷺ is most perfect, eminent and the grandest in all those exalted traits and perfect attributes compared to all the other Ambia. Therefore, He ﷺ Himself says,

انما بعثت لاتيكم مكارم الاخلاق - اخرجه البخارى فى الادب وابن سعد والحاكم والبيهقى عن ابى هريرة رضى الله تعالى عنه بسند صحيح -

**I Have Been Sent With Perfectly Beautiful Traits (i.e. Beautiful Character).** [Bukhari reported it in Al Adab ul Mufrad and Ibn Sa'ad, Haakim and Baihaqi reported it from Hazrat Abu Hurairah رضي الله عنه with a Sahih Chain of Transmission]

Wahb ibn Munabbih says, I saw it written in seventy-one Heavenly Scriptures that all the intelligence (i.e. intellectual capacity) which has been given to all the people in the entire universe, from the day that the Creator created the universe until the establishment of Qiyaamat, if put together, then in front of Huzoor ﷺ, it is like a single grain of sand compared to all the deserts of the world.

**The Sixth Point:** I have already explained above, that the Risaalat of Huzoor ﷺ is not only specified to His ﷺ (apparent) Period of Arrival, but it is encompassing all (eras).

Tirmizi has reported in his Jaame' a near sound narration with its words, and Haakim, Baihaqi and Abu Nu'aim have reported from Hazrat Abu Hurairah رضي الله عنه and Ahmed has reported it in his Musnad and Bukhari has reported it in his Taarikh, while Ibn Sa'ad and Haakim reported from Maysarat ul Fajr رضي الله عنه, and Baz'zar, Tabrani and Abu Nu'aim report from Hazrat Abdullah ibn Ab'bas رضي الله عنه, and Abu Nu'aim through Dhaalaji reports from Ameer ul Momineen Umar Al Farooq Al Azam رضي الله عنه, and Ibn Sa'ad reports from Ibn Abil Jad'aa, Abdullah ibn Al Shikh-kheer and 'Aamir رضي الله عنه with clear chains and similar words, that Huzoor Pur Noor Sayyid ul Mursaleen ﷺ was asked,

متى وجبت لك النبوة

### **When Were You (i.e. Huzoor ﷺ) Blessed With Nubuwwat?**

The Beloved Rasool ﷺ said,

وأدم بين الروح والجسد

### **When Adam Was Still Between Soul And Body**

Jabl ul Hu'f'f'az Imam Asqalani mentions in Kitaab Al Asaabah concerning the Hadith of Maysarah رضى الله عنه that سند قوي i.e. its Sanad (chain) is strong.

آدم سترون بآب وگل داشت  
کو حکم بملک حبان حبان دل داشت

**Hazrat Adam عليه السلام Was Still A Mould of Clay When The Beloved Rasool's ﷺ Eminent Rule Was Already Dominant Over The Kingdoms Of The Heart And Soul.**

This is why the Ulama of great rank and distinction explain that whosoever's Creator is Allah, Muhammad ﷺ is his Rasool. (In other words, Allah is the Creator of everything, so the Beloved Rasool ﷺ is the Rasool unto all.)

Shaykh Muhaq'iq رحمۃ اللہ تعالیٰ علیہ says in Madarijun Nubuwwat:

چو بود خلق آنحضرت صلی اللہ تعالیٰ علیہ وسلم اعظم الاخلاق بعث کر  
خدائے تعالیٰ اور اسوئے کافہ ناس و مقصور نہ گردانید رسالت اور ابرناس  
بلکہ عام گردانید جن و انس را، بلکہ برجن و انس نیز مقصور نہ گردانید تا آنکہ عام  
شد تمام عالمین را، پس ہر کہ اللہ تعالیٰ پروردگار اوست محمد صلی اللہ  
تعالیٰ علیہ وسلم رسول اوست

**Since, The Birth Of Huzoor ﷺ Is Greater Than That Of The Entire Creation, Thus Almighty Allah Sent Him ﷺ Towards All The People. He Did Not Only Restrict His ﷺ Risaalat To Humans, But It Was Made Universal For The Jinns And The Humans, And He Did Not Only Confine It To The Jinns And The Humans; To The Extent That His ﷺ Risaalat Is Universal For All The Worlds. So, Whosoever's Creator Is Allah, Muhammad ﷺ Is His Rasool.**

Now this proof has become even stronger and even greater, because it has been proven that the connection which was blessed upon the past Ambia عسیم الصلوٰۃ والتسلیم was specifically for the people of one town (i.e. metropolis), and this is a connection and eminence which has been bestowed to the Grand King, Who is the Honour of the Arsh ﷻ, over every single atom in the creation and over everyone except Allah, and this eminence is even over all the other Ambia and Mursaleen عسیم الصلوٰۃ والتسلیم, and indeed, it is manifest

that a Rasool is more eminent than His entire Ummat (i.e. and because the Ambia are also in His ﷺ Ummat He ﷺ is more eminent than all of them).

## THE FOURTH VERSE:

Almighty Allah says,

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

**These Are The Rasools, Amongst Whom We Have Blessed Some With Excellence Over Others; From Amongst Them, Is The One Whom Allah Spoke To, And Some (i.e. Him) Whom He Exalted Higher Than All Others. [Surah Al Baqarah (2), Verse 253]**

The Great A'imma have said that here 'some' refers to Huzoor Sayyid ul Mursaleen ﷺ for He ﷺ has been blessed with eminence and excellence over all the other Ambia عليهم الصلوة والسلام.

كما نص عليه البغوي والبيضاوي والنسفي والسيوطي والقسطلاني والزرقاني والشامي والحبلي وغيرهم  
واقْتِصَارُ الْجَلَالِينَ دَلِيلٌ أَنَّهُ أَصَحُّ الْأَقْوَالِ لِاتِّزَامِ ذَلِكَ فِي الْجَلَالِينَ۔

Just as it has been categorically cited by Baghawi, Baidhawi, Nasafi, Suyuti, Qastalani, Zarqani, Shaami and Halabi etc. and concluding (this discussion) concisely upon this in Jalaalain is proof of the fact that it is this which is the most correct view, because this is the essential manner

in Jalaalain (i.e. it is also concluded concisely on that which is the most correct view).

To mention it in a veiled manner is the sign that it refers to the Eminent Advent and Grand Leadership of Huzoor ﷺ. In other words, He ﷺ is that (Eminent) Personality, that whether He ﷺ is mentioned or not, the mind reverts towards it referring to Him ﷺ, and no other thought will come to mind.

This Faqeer (i.e. humble servant) says, The Men of Love know well what pleasure and (spiritual) delight is found in the perfect ambiguity.

اے گل بتو حسرت تو بوائے کسے داری

**O Flower! Rejoice, For You Have In You,  
The Fragrance Of Someone (Special)**

مشرکہ اے دل کی میچانفسے می آید

کہ زانف اسخوشش بوائے کسے می آید

**O Heart! Glad Tidings To You, For The Messiah Is Coming, Through  
Whose Splendid Breaths, The Fragrance Of A (Special) One Is  
Emanating.**

کسی کا دو قدم چلنا یہاں پامال ہو جاتا

**For Someone To Take Two Steps Here, Is To Be Ruined**

## **THE FIFTH VERSE:**

Almighty Allah says,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

**It Is He Who Sent His Rasool With Guidance And The True Deen, So That It May Reign Over All Other Deens. And Allah Is Adequate As A Witness. [Surah Al-Fath (48), Verse 28]**

حاشیہ ، استدلال الامام ابن سبعین بھذا الآية على ان شرعنا ناسخ الشرائع كما ذكره في الخصائص الكبرى فافاد ان الدين في الآية على عمومہ الحقیقی شامل الاديان الحققة السابقة غير مختص باديان الكفار الموجودة في زمن الاسلام فتم لکلام

Imam Ibn Saba' argued from this verse that our Shari'at is Naasikh (i.e. an Abrogator) of all the past Shari'ats, just as Imam Suyuti has mentioned it in Al Khasa'is ul Kubra and he derived from it that in this verse, Deen is based on its universal essence, which includes all the True Deens as well, and the Religions which were found in the Islamic Era are not appropriated to the unbelievers.

And to the Chosen and Specially Blessed Ummat Almighty Allah says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

**You Are The Best of All The Ummats, Which Has Been Revealed For  
The People. [Surah Aal e Imran (3), Verse 110]**

استدل بهذه الآية الرازي والتفتازاني والقسطلاني وابن حجر المكي وغيرهم والعبد الضعيف ضم اليها

الآية الاولى فسلمت من الجدل كما يعرفه المتأمل

From this verse, Imam Raazi, Taftazani, Qastalani and Ibn Hajr Makki etc. have taken their reasoning, and this weak servant (Aala Hazrat رضي الله عنه) has combined with it, the first verse, so it became safe from dispute, just as the one who ponders over it will realise.

The Glorious Verse is conclusive that the Deen of Huzoor ﷺ is most eminent and perfect compared to all the other Deens and the Ummat of Huzoor ﷺ is the most eminent (i.e. the best) of all the Ummats. So, most certainly the Leader and Master of this Ummat is more eminent than all the leaders of the other Deens.

Imam Ahmed and Tirmizi report it with the merit of it being Hasan, and Ibn Majah and Haakim report from Mu'awiyah ibn Hayda رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said concerning the Tafseer of this verse:

انكم تتيمون سبعين امة اتم خيرها واكرمها على الله

**Verily, You Complete Seventy Ummats (Nations), For Indeed By Allah,  
You Are The Best And The Most Eminent Amongst Them All.**

### **THE SIXTH VERSE:**

Almighty Allah says,

يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

**O Adam! You And Your Wife Reside In This Blissful Garden (Jannat).  
[Surah Al-Baqarah (2), Verse 35]**

And Almighty Allah says,

قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ

**O Nooh! Disembark From The Ark, With Peace From Us.  
[Surah Hud (11), Verse 48]**

And Almighty Allah says,

يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا

**O Ibrahim! Verily You Have Made The Dream A Reality.  
[Surah As-Saf'faat (37), Verse 105]**

And Almighty Allah says,

يُوسَىٰ إِنَّي أَنَا اللَّهُ

**O Moosa! Verily I Am Allah. [Surah Al-Qasas (28), Verse 30]**

And Almighty Allah says,

يَعِيسَىٰ إِنَّهُ مُتَوَفِّيكَ

**O Esa! I Will Allow You To Reach Your Complete Lifespan.  
[Surah Aal e Imran (3), Verse 55]**

And Almighty Allah says,

يَا دَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً

**O Dawood! Verily We Have Appointed You As Our Representative.  
[Surah Saad (38), Verse 26]**

And Almighty Allah says,

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ

**O Zakariy'ya! We Give You Glad tidings.  
[Surah Maryam (19), Verse 7]**

And Almighty Allah says,

يٰٓحٰىيْ خُذِ الْكِتٰبَ بِقُوَّةٍ

**O Yahya! Hold Firmly To The Book (i.e. The Taurait).  
[Surah Maryam (19), Verse 12]**

So, it is the familiar manner of the Holy Qur'an that all the Ambia e Kiraam ﷺ were addressed by their names, but when Almighty Allah addressed Huzoor ﷺ, then He ﷺ was addressed by His ﷺ eminent attributes and praiseworthy titles (and it was said):

يٰٓاَيُّهَا النَّبِيُّ اِنَّا اَرْسَلْنَاكَ

**O Nabi (Proclaimer of The Unseen)! Verily We Sent You (As A Rasool).  
[Surah Al Ahzaab (33), Verse 45]**

Almighty Allah says,

يٰٓاَيُّهَا الرَّسُوْلُ بَدِّعْ مَا اَنْزَلَ اِلَيْكَ

**O Rasool! Convey That Which Was Revealed Upon You.  
[Surah Al-Maa'idah (5), Verse 67]**

Almighty Allah says,

يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ

**O One Draped In A Mantle! Stand Up At Night.  
[Surah Al-Muzammil (73), Verses 1 & 2]**

Almighty Allah says,

يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝

**O You Who Is Wrapped In A Mantle! Rise, And Warn (The People)  
[Surah Mudath'thir (74), Verses 1 & 2]**

Almighty Allah says,

يَس ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝

**Yaseen, An Oath By The Wise Qur'an, Verily You Are From Amongst  
The (Noble) Messengers. [Surah Yaseen (36), Verses 1-3]**

Almighty Allah says,

طه ٥ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٦

**Ta-Ha, O Beloved We Have Not Revealed The Qur'an Upon You, To Cause You Any Discomfort. [Surah Ta-Ha (20), Verses 1 & 2]**

Every intelligent person knows that whoever listens to these proclamations will obviously recognise the distinction between Huzoor Sayyid ul Mursaleen ﷺ and the past Ambia عليهم الصلوٰۃ والسلام.

یادم ست باید رانبیاء خطاب  
یا یها السنی خطاب محمد است

In other words, **The Father Of The Prophets Was Addressed With The Words O Adam! And Muhammad Mustafa ﷺ Was Addressed With The Words, O Nabi!**

Great Ulama such as Imam Iz'ud'deen Ibn Abdus Salaam etc. say that when a King refers to all his appointed representatives by their names and then refers to one special one amongst them by saying, O my near one, or O my deputy head of state, or O respected one, or O leader of my territories, then will this leave even the slightest doubt about that person being the most honoured, dignified and eminent in the Court of the King?

Will there be any doubt that, there is none more beloved to the King than him? This Faqeer says (That Almighty Allah says) specifically:

يَا أَيُّهَا الْمُرْمَلُ

**O You Who Is Draped In A Mantle!**  
**[Surah Al-Muzammil (73), Verse 1]**

And Almighty Allah says,

يَا أَيُّهَا الْمُدَّثِّرُ

**O You Who Is Wrapped In A Mantle!**  
**[Surah Mudath'thir (74), Verse 1]**

This is indeed a truly beautiful manner of address and the true pleasure of this (only) the men of love know. When these Ayats were revealed Sayyid e Aalam ﷺ was draped and wrapped in a mantle and Huzoor ﷺ was remembered and addressed by this condition in which He ﷺ was in. Without comparison, it is like when a true lover calls out to his beloved by saying, O you in the cute hat, or O you in the light green head covering, or by saying, O you who walks by raising the mantle.

فسبحان الله والحمد والصلوة الزهراء على الحبيب ذى الجاه

## **Glory Be To Allah And All Praises Be To Allah And Radiant Duroods Upon The Eminent Beloved.**

Once again, I say, the extremism in this is that the cruel and brutal Jews of Madina and the Mushrikeen of Makkah who used to speak in an ignorant (rude) manner about Huzoor ﷺ. These words of theirs were repeated in order to refute them and to chastise them and warn them of the punishment which awaits them, but when those evil ones and blasphemers would do so by mentioning Huzoor ﷺ by His name, then their statements were mentioned but the Blessed Name was not mentioned (in the Qur'an).

However, when they used any Blessed Attribute of His ﷺ to refer to Him ﷺ then even though their objective was mockery, the Qur'an brought forth that attribute (showing it as an attribute of honour).

**Translator's Note:** This was to show that the Qur'an used the Blessed Attributes which they used but did not use the Name when it was mentioned by them, as they called Huzoor ﷺ by His Name as a form of disrespect. [End]

(An example of this is):

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ

**They Said, O You Upon Whom The Qur'an Was Revealed.  
[Surah Al-Hijr (15), Verse 6]**

This contrasts with when the Kuffar of the past addressed the past Ambia e Kiraam عليهم الصلوة والسلام. (Below are examples of how they addressed the past Ambia عليهم الصلوة والسلام):

قَالُوا يَنْصُرُهُمْ قَدْ جَاءَتْنَا

**They Said, O Nooh! You Are Quarrelling With Us.  
[Surah Hud (11), Verse 32]**

عَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمُ

**Have You Done This To Our Deities O Ibrahim!  
[Surah Al-Ambia (21), Verse 62]**

يُوسَى اذْكُرْ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ

**O Moosa! Invoke Your Rab'b For Us, Through His Covenant Which Is  
With You. [Surah Al-A'raf (7), Verse 134]**

يُطِيعُ اِئْتِنَا بِمَا تَعِدُنَا

**O Saleh! Cause That To Befall Us Which You Have Promised.  
[Surah Al-A'raf (7), Verse 77]**

يُشْعِبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ

**O Shuaib! We Do Not Understand Most Of That Which You Are Saying.  
[Surah Hud (11), Verse 91]**

In fact, even the followers of that era addressed the Noble Ambia e Kiraam عليه السلام in the same manner, and the Qur'an presented it in the same manner as well. The tribes of Israel said,

يُؤْتِي لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ

**O Moosa! We Will Never Be Satisfied With Only One Type of Food.  
[Surah Al-Baqarah (2), Verse 61]**

The disciples (of Hazrat Esa عليه السلام) said,

يَعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ

**O Esa Son Of Maryam! Will Your Rab'b Do Such  
[Surah Al-Maa'idah (5), Verse 112]**

(The above was the case when it came to all the past Ambia عليه السلام. In other words they were addressed by their actual names). However, here the method which was adopted showed that to directly address Nabi Kareem عليه افضل الصلوة والتسليم by His Blessed Name was made Haraam for this Special and Blessed Ummat.

(When it came to Nabi Kareem ﷺ) Almighty Allah said,

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

**Do Not Regard The Addressing of The Rasool Amongst You,  
Like You Address One Another. [Surah An-Noor (24), Verse 63]**

In other words, (they were being told not to address the Nabi ﷺ like they address themselves) by saying O Zaid or O Amr etc. but rather they were instructed when addressing Him ﷺ to say Ya Rasool'Allah, Ya Nabi'Allah, Ya Sayyid Al Mursaleen, Ya Khaatam An Nabi'yeen, Ya Shafi Al Mudhnibeen etc. صلی اللہ تعالیٰ علیہ وسلم علی اکابرہ.

Abu Nu'aim reports a narration concerning the Tafseer of this Verse from Hazrat Abdullah Ibn Ab'bas رضی اللہ تعالیٰ عنہ that,

قال كانوا يقولون يا محمد يا ابا القاسم فنههم الله عن ذلك اعظاماً لنبیه صلی الله تعالیٰ علیہ وسلم ،  
فقالوا یا نبی الله ، یا رسول الله

In other words, **Huzoor ﷺ Would Initially Be Addressed By Saying Ya Muhammad Or Ya Ab-Al Qasim, So Allah Almighty Forbade Them From Doing This, Due To The Honour Of His Beloved Nabi ﷺ, And Ever Since Then, The Sahaba e Kiraam Used To Say Ya Nabi'Allah, Ya Rasool'Allah.**

Baihaqi, Imam Alqama, Imam Aswad, and Imam Abu Nu'aim report from Imam Hasan Basri and Imam Sa'ed Ibn Jubair concerning the Tafseer of this verse that,

لَا تَقُولُوا يَا مُحَمَّدٌ وَلَكِنْ قُولُوا يَا رَسُولَ اللَّهِ، يَا نَبِيَّ اللَّهِ

In other words, (Almighty Allah is saying), **Do Not Say Ya Muhammad, But Say Ya Rasool'Allah, Ya Nabi'Allah.**

A similar narration has been reported by Imam Qatadah who is the student of Hazrat Anas Ibn Maalik رضى الله تعالى عنهم. Hence, the Ulama have clarified that to call out to Huzoor e Aqdas ﷺ by His name (i.e. while using Ya) is Haraam (forbidden).

At this stage with an unbiased sight, one should ponder over the fact that when His ﷻ Creator does not address Him ﷺ by His ﷻ Name, then what right and audacity do his slaves have to transgress the limitations of respect? In fact, the Muhaq'iqeen (i.e. the experts in research) such as Imam Zainud'deen Maraghi etc. have said that if this word appears in any Dua which is reported from Rasoolullah ﷺ Himself and which Huzoor ﷻ taught, like in the Dua,

يا محمد انى توجهت بك الى ربى

In other words, O Muhammad, I am directing myself towards my Rab'b through Your mediation; then in this case as well, in place of it, Ya Rasool'Allah and Ya Nabi'Allah should be mentioned, whereas to the best of one's capability, the words of Dua are not usually changed.

كما يدل عليه حديث نبيك الذي ارسلت ورسولك الذي ارسلت

(In other words) Just as the Hadith is evidence in this regard, **'Your Nabi Whom You Sent And Your Rasool Whom You Sent'**.

This very important ruling is one to which most of the people are heedless. It is a ruling which must be essentially committed to memory. This Faqeer رحمه الله تعالى has explained the details concerning this discussion in his Fatawa compilation which is titled Al Ataaya An Nabawiyyah Fil Fatawa Ar-Radawiyyah. وبالله التوفيق

(Whatever has been mentioned up to now) was to do personally with Huzoor e Aqdas ﷺ. It must be noted that through the Sadqah of Huzoor ﷺ even this Ummat has been addressed with distinction, compared to the past Ummats.

Almighty Allah addressed the past Ummats by saying يا ايها المساكين and the same word has been used repeatedly in the Taurait e Muqaddasa.

قاله خيشبة رواه ابن ابى حاتم اورده السيوطى فى الخصائص الكبرى

This was mentioned by Khaithama, which Ibn Abi Haatim reported and Imam Suyuti cited in Al Khasa'is ul Kubra.

When (Almighty Allah) addressed this Ummat, summoning them, He said,

يَا أَيُّهَا الَّذِينَ آمَنُوا

**O You Who Believe (i.e. O Believers)**

What can be a greater honour for an Ummah than to be addressed in this manner (by The Creator)? Indeed, it is true that the residents of the territory of the Beloved are also beloved. Did you not hear what Almighty Allah says (about the Beloved Nabi ﷺ)?

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

**Follow Me (i.e. Obey Me)! You Will Become The Beloveds Of Allah.**  
**[Surah Aal e Imran (3), Verse 31]**

## THE SEVENTH VERSE

Almighty Allah says to his Habeeb e Kareem ﷺ,

لَعَبْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْبَهُونَ

**O Beloved! An Oath By Your Life, Indeed They Are Astray In Their Intoxication. [Surah Al-Hajr (15), Verse 72]**

And Almighty Allah says,

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۚ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۚ

**I Declare An Oath By This City, For O Beloved, You Are Present (i.e. Residing) In This City. [Surah Al-Balad (90), Verses 1&2]**

And Almighty Allah says,

وَقِيلَ لَهُ رَبِّ إِنَّا هُوَ آلاءُ قَوْمٍ لَا يُؤْمِنُونَ

**I Declare An Oath By The Statement Of The Rasool That, O My Rab'b, These People Are Not Believing. [Surah Az-Zukhruf (43), Verse 88]**

قلت اغفل الامام القسطلاني هذه الآية في المواهب وقد سوغ فيها هذا المعنى الامام النسفي في

البدارك

I (Aala Hazrat رضي الله عنه said), Imam Qastalani did not pay attention to this in Mawahib, whereas in Tafseer Madaarik Imam Nasafi kept this Ayat established with this meaning.

And Almighty Allah says,

وَالْعَصْرِ

**An Oath, By The Blessed Era of Muhammad ﷺ.  
[Surah Al-Asr (103), Verse 1]**

O Muslims! Who else receives such an exalted status, but the Soul of Beloved, whereby the Holy Qur'an takes an Oath of His ﷺ City, The Oath of His ﷺ Statements, The Oath of His ﷺ Era and The Oath of His ﷺ life.

O Muslims! This is what is meant by the Most Exalted Station of Belovedness. All Praise is due to Allah who is the Rab'b of all the worlds.

Imam Mardawiyah reports in his Tafseer from Hazrat Abu Hurairah رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

ما حلف الله بحياته احد الا بحياته محمد صلى الله تعالى عليه وسلم قال تعالى

لَعَبْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْبَهُونَ

وحياتك يا محمد

In other words, Almighty Allah did not declare an Oath on the life of anyone else, except for Muhammad ﷺ, as He did in this verse, **O Beloved! An Oath By Your Life, Indeed They Are Astray In Their Intoxication. [Surah Al-Hajr (15), Verse 72]**

ذكر هذه التاويل في التفسير الكبير ثم القاضى البيضاوى في تفسيره وتبعها القسطلانى واقراء الزرقانى

(Imam Raazi has mentioned this Taweel (interpretation) and this sense of this verse) in his Tafseer e Kabeer, and then Qadi Baidhawī mentioned it in his Tafseer, while Imam Qastalani followed suit, and Imam Zarqani kept it established.

Abu Ya'la, Ibn Jareer, Ibn Mardawiyah, Baihaqi, Abu Nu'aim, Ibn Asaakir and Baghawī have reported from Hazrat Abdullah Ibn Ab'bas رضى الله تعالى عنه that:

ما خلق الله وما ذرأ وما برأ نفساً أكرم عليه من محمد صلى الله تعالى عليه وسلم وما حلف الله

بحياة أحد إلا بحياة محمد صلى الله تعالى عليه وسلم

لَعَبْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

In other words, neither has Allah Almighty prepared anybody, created anybody or sent forth anybody who is more honoured by Him than Muhammad ﷺ, (and) never has He taken an Oath on the life of anyone

else except on the Life of Muhammad ﷺ, for He says, **O Beloved! An Oath By Your Life, Indeed, They Are Astray In Their Intoxication.**

Imam Hujjatul Islam Muhammad Ghazali cites in Ihya ul Uloom, Imam Muhammad Ibn Al-Haaj ‘Abdari Makki has mentioned in Al-Madkhal, Imam Muhammad Khateeb Qastalani in Mawahib ul Laduniyah, and Imam Shihabud’deen Khafaji in Naseem ur Riyadh from Ameer ul Momineen Umar Farooq e Azam رضى الله عنه a lengthy Hadith in which he says to Huzoor Sayyid ul Mursaleen ﷺ,

يا بني انت وامى يا رسول الله لقد بدغ من فضيلتك عند الله تعالى ان اقسم بحياتك دون سائر الانبياء

ولقد بدغ من فضيلتك عنده ان اقسم بتراب قدميك فقال لا اقسِمُ بهذا البَدِ

(In other words), **Ya Rasool’Allah ﷺ! May My Father And Mother Be Sacrificed Upon Huzoor ﷺ. Indeed, The Eminence Of Huzoor ﷺ In The Divine Court Of Almighty Allah Has Reached Such Exalted Heights That Allah Declared An Oath On Huzoor’s ﷺ Life, And Not For The Other Ambia E Kiraam عليهم السلام** And Indeed The Eminence Of Huzoor ﷺ Has Reached Such A Pinnacle Of Excellence In The Divine Court Of Almighty Allah, That He Declared An Oath Of The Sacred Dust Under The Sacred Feet Of Huzoor ﷺ By Saying, I Declare An Oath By This City.

(It must be noted with regards to the quotation of Imam Ghazali in Ihya that):

ذكره في احياء والبدخل بطوله وفي البواهب والنسيم كلمات منه ، وكذا الامام القاضي عياض في الشفاء وعزاه الامام الجلال السيوطي في مناهل الصفا صاحب اقتباس الانوار ولا بن الحاج في مدخله قال وكفى بذلك سند البشله فانه ليس مما يتعلق به الاحكام اه و ذكره في النسيم

In other words, this has been mentioned in detail in Ihya ul Uloom and in Al Madkhal whereas in Mawahib and in Naseem, (only) some statements were taken from it. Similarly, Imam Qadi Iyadh mentioned it in Ash-Shifa. Imam Suyuti mentioned it in Manaahil us Safa, while attributing it to the author of Iqtibaas ul Anwaar. Ibn Al-Haaj stated in his book Al Madkhal that, as an example this Sanad is sufficient because there are no Shara'i rulings directly connected to it. And this has been mentioned in Naseem.

اقول : وهو كلام نفيس طويل جليل رثي به امير المؤمنين عمر رضي الله تعالى عنه النبي صلى الله تعالى عليه وسلم حين تحقق له موته صلى الله تعالى عليه وسلم بخطبة ابي بكر الصديق رضي الله تعالى عنه كما يظهر به راجعة الحديث بطوله فباو قع في شرح البواهب للعلامة الزرقاني في البقصد السادس تحت آية: لَا أَقْسِمُ بِهَذَا الْبَكَدِ

ان عمر رضي الله تعالى عنه قال لنبي صلى الله تعالى عليه وسلم واقره عليه سهو ينيغي التنبيه له

I say, it is a very lengthy and beautiful discussion with which Ameer ul Momineen Umar رضی اللہ عنہ presented an elegy for Him during his Khutbah, when it was proven that He ﷺ had passed from this world, as it becomes apparent by reverting to that lengthy Hadith. Hence, in the sixth objective of the Sharah Mawahib of Allama Zarqani, under the Ayat e Kareema لَا أَفْسِمُ بِهَذَا الْبَيْتِ it is explained that Hazrat Umar رضی اللہ عنہ had said these words for Nabi ﷺ and he kept this established.

Shaykh Muhaqqiq رحمہ اللہ تعالیٰ states in Madaarij:

ایں لفظ در ظاہر نظر سخت مے در آید نسبت بجناب عزت چوں گویند  
کہ سو گندمے خورد بخن کپائے حضرت رسالت و نظر بحقیقت معنی صاف و  
پاک است کہ غبارے نیست بر آں تحقیق ایں سخن آنست کہ سو گند خوردن  
حضرت رب العزت جل جلالہ پیچیزے غیر ذات و صفات خود  
برائے اظہار شرف و فضیلت و تمیز آں چیز است نزد مردم و نسبت  
بایشاں تابدانند کہ آں امر عظیم و شریف است، نہ آنکہ اعظم است  
نسبت بوی تعالیٰ الخ

This word when examined and attributed to Almighty Allah, seems intense, when it is said in this manner that, Almighty Allah is Declaring an Oath on the Sacred Dust under the Sacred Feet of the Beloved Rasool ﷺ, but if it is examined in its real sense and essence, then this meaning is

absolutely pure and flawless and is without any dust (i.e. it is not objectionable). The research concerning this is that for Allah to Declare an Oath towards anything else but His Divine Being and Divine Attributes, is so that the people may realise the honour, eminence and distinction of that which is being mentioned, and this may become apparent, so that they realise and understand that this is something which is eminent and deserving of honour. It does not mean that when attributed to Allah it is greater.

## THE EIGHTH VERSE

In numerous places in the Holy Qur'an and repeatedly, the ignorant altercations and wrangling of the Kuffar has been mentioned, and the observations concerning these are apparent. In other words, those cruel and wretched ones would utter harsh and vulgar words when addressing the Ambia عليهم الصلوة والسلام, and the Blessed Rasools would respond to them with tolerance, eminence and kindness, as befitting their excellence. The nation of Nooh عليه السلام said to Him:

إِنَّا لَنَرُكَ فِي ضَلَالٍ مُّبِينٍ

**Verily, We See You Being Clearly Astray.**  
**[Surah Al-A'raf (7), Verse 60]**

He said,

يَقَوْمِ لَيْسَ بِي ضَالَّةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

**O My Nation! I Have No Connection To Deviance, But I Am A Rasool Sent From Allah. [Surah Al-A'raf (7), Verse 61]**

The nation of 'Aad said to Sayyiduna Hud عليه السلام:

إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ

**Verily, We Regard You To Be Foolish And Undoubtedly We Count You Amongst The Liars. [Surah Al-A'raf (7), Verse 66]**

He said to them,

يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

**O My Nation! In Reality, I Have No Foolishness In My Nature I Am In Fact A Rasool Of The Rab'b Of The Worlds. [Surah Al-A'raf (7), Verse 67]**

The Madyan said to Hazrat Shu'aib عليه السلام:

إِنَّا لَنَرُكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۖ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ

**We Regard You As Being Weak Amongst Us And If It Were Not For Your Kinsfolk, We Would Have Pelted You With Stones, And You Have No Honour Whatsoever In Our Sights. [Surah Hud (11), Verse 91]**

He said to them,

يَقُولُوا أَرْهَطِي أَعْرَضْتُمْ عَنْكُمْ مِنَ اللَّهِ ۖ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا

**O My Nation! Is The Compulsion From My Kinsfolk Upon You More Than That Of Allah? And You Have Put Him (i.e. His Commands) Behind Your Backs. [Surah Hud (11), Verse 92]**

Fir'awn said to Sayyiduna Moosa عليه السلام:

إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا

**O Moosa! I Assume That You Are Affected By Sorcery.  
[Surah Bani Isra'eel (17), Verse 101]**

He said,

لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ ۚ وَإِنِّي لَأَظُنُّكَ لَافِرٌ مَّقْبُورًا

**Indeed, You Know Well That It Was Not Revealed, But By The Rab'b of The Skies And The Earth, As That Which Opens The Eyes Of The Heart, And O Fir'awn, I Assume (i.e. I Foresee) That You Will Most Certainly Be Destroyed. [Surah Bani Isra'eel (17), Verse 101]**

(It must be noted) that when the Kuffar uttered slanderous words in the Court of Sayyid ul Mursaleen, Afdal ul Mahboobeen, Muhammadur Rasoolullah, Khaatimun Nabi'yeen ﷺ, The Rab'b of the skies, Himself undertook to respond to them on behalf of Mahboob e Akram, Matloob e Azam ﷺ, and Almighty Allah presented a defence on His ﷺ behalf.

Whenever the enemies of Huzoor ﷺ (i.e. the Kuffar) levelled accusations against Him ﷺ, Almighty Allah always answered them and He refuted the enemies of that time by declaring (i.e. taking Oaths (Qasm), to the extent that Almighty Allah Who is Divinely free from want and completely Divinely Sovereign, left no need for Huzoor ﷺ to respond to any of them.

Further it must be noted that Allah Almighty responding on behalf of Huzoor ﷺ was indeed better than Huzoor ﷺ personally responding, and this was best for Huzoor ﷺ, and this is such an exalted station that it really has no end.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

**This Is The Divine Grace Of Allah. He Bestows It Upon Whomsoever  
He Wills. And Allah Is The Most Gracious, The Most Exalted.  
[Surah Al Jumu'ah (62), Verse 4]**

1. The Kuffar said,

يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَبَجُنُونٌ

**O You Upon Whom The Qur'an Was Revealed.  
Indeed You Are Insane. [Surah Al-Hijr (15), Verse 6]**

Almighty Allah Said,

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۚ مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِبَجُنُونٍ ۖ

**An Oath By The Pen! And By What It Has Written! By The Divine Grace  
of Your Rab'b, You Are Most Definitely Not Insane.  
[Surah Al-Qalam (68), Verses 1 & 2]**

Almighty Allah Said,

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

**And Most Certainly, For You There Is Unparalleled Reward  
[Surah Al-Qalam (68), Verses 3]**

(In other words, there is unparalleled reward for You) because You are patient and forbearing upon the slander of the insane ones, and You respond to it with tolerance and kindness. Those who are insane, even quarrel with the flowing wind. Show us someone as tolerating, patient and as intelligent as You in the entire universe!

وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ

**And Undoubtedly, Your, Impeccable Character, Is Most Exalted.  
[Surah Al-Qalam (68), Verse 4]**

Leave alone Your single trait of being forbearing and patient. You have reached such a grand height of excellence and magnificence that if the character and virtuous traits of all the most intelligent people of the world must be gathered, it will not even reach an iota of Your Grand Character. Therefore, who is blinder than him who addresses You with such (vile) words? However, even this blindness of theirs is temporary.

فَسَتُبْصِرُ وَيُبْصِرُونَ ۚ ۝ بِأَيْكُمْ الْفَقْتُونُ ۝

**It Is Very Near That You Will See It, And They Too Will See, Who From  
Amongst You Was Insane. [Surah Al-Qalam (68), Verse 5]**

Today, say whatever you wish to with your foolishness, insanity, and from your diseased inner self. The day when your eyes will open is coming

soon, and it will become obvious to the friends and foes, as to who was truly insane.

2. When there was a pause for a short time in the descending of the Wahi (i.e. Divine Revelation), the unbelievers said,

ان محمدا ودعه ربه وقللاه

**Indeed, Muhammad's Rab'b Has Left Him, And Rejected Him**

In response Almighty Allah said,

وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝

**(An Oath) By The Rising Brightness of The Morning, And (An Oath) By The Night, When It Covers. [Surah Ad-Duha (93), Verses 1&2]**

Or (it can be understood in this manner) **I Take An Oath O Beloved Of Your Radiant Face, And An Oath On Your Sacred Hair, When It Flows Over Your Radiant Face.**

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

**Neither Has Your Rab'b Forsaken You, Nor Is He Displeased With You. [Surah Ad-Duha (93), Verses 3]**

Even these evil and cruel ones know well in their hearts, concerning the Seal of The Almighty which has been blessed to You, and they burn in envy as they observe this Seal, and due to their jealousy and enmity, they cause this storm to brew, and they burst the blisters of their already charred hearts, but they know not that,

وَلَا خَيْرَ لَّكَ خَيْرٌ لَّكَ مِنَ الْأُولَى

**And Verily, The Subsequent Is Better For You than The Previous.  
[Surah Ad-Duha (93), Verses 4]**

In other words, indeed, the Hereafter is better for You, compared to this world. There, You will receive those bounties and blessings, which neither any eyes have seen nor have any ears heard, nor did this ever enter the thoughts of any human or Angel, the beauty of which is,

وَكَسُوفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

**And Definitely, Your Rab'b Will Soon Give You So Much That You Will  
Be (Completely) Satisfied. [Surah Ad-Duha (93), Verses 5]**

On that day, it will become obvious and manifest upon both Your followers and Your adversaries, that there was (and is) none more Beloved than You. Anyway, if these blind ones do not have conviction today about the Hereafter, then (they should know that) the Grand, Exalted, Abundant and Overflowing Bounties and Mercies of Almighty Allah are not upon You only today, but they are from the very inception.

Have they not observed what the situation was like before You, and did they not ascertain conviction from it, that the Special Attention which is upon You is not something which can be changed?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

**Did He Not Find You Orphaned, and Give You Way (Towards Him).  
[Surah Ad-Duha (93), Verses 6]**

This Address continues until the end of this Surah.

3. The Kuffar said,

لَسْتَ مُرْسَلًا

**You Are Not A Rasool. [Surah Ra'ad (13), Verse 43]**

Almighty Allah said,

يَسْ ۚ وَالْقُرْآنِ الْحَكِيمِ ۚ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝

**Yaseen, An Oath By The Wise Qur'an, Verily You Are From Amongst  
The (Noble) Messengers. [Surah Yaseen (36), Verses 1-3]**

4. The Kuffar attributed the weakness of poetry to Rasoolullah ﷺ, with an aim of fault-finding.

Almighty Allah Said,

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾

**And Neither Did We Teach Him How To Compose Poetry, And Nor Is It Befitting His Grand Excellence, It Is Not But Advice, And The Luminous Qur'an. [Surah Yaseen (36), Verse 69]**

5. The Munafiqeen (i.e. the hypocrites) used to slander the Beloved Rasool ﷺ (i.e. amongst themselves), and someone from amongst them would say to the other, be careful that He ﷺ does become aware of it, for what will happen if the information reaches Him? We will be left speechless, but we will take oaths and He ﷺ will believe what we are saying.

هُوَ أَذُنٌ

**He Is Listening Attentively. [Surah At-Tauba (9), Verse 61]**

Almighty Allah said (i.e. in response),

أَذُنٌ خَيْرٌ لَّكُمْ

**His Is Listening Attentively For Your Benefit.  
[Surah At-Tauba (9), Verse 61]**

In other words, He ﷻ even accepts your deceitful excuses and due to His ﷻ forbearing and gentle nature, He ﷻ turns a blind eye (to what you do); otherwise, do you think that He ﷻ knows nothing about your hidden secrets and your private discussions?

يُؤْمِنُ بِاللَّهِ

**He Brings Imaan (i.e. Believes) in Allah.  
[Surah At-Tauba (9), Verse 61]**

And He (Allah) informs Him ﷻ of your secrets, so why then will He ﷻ believe the deceitful oaths which you take?

وَيُؤْمِنُ لِمَا يُؤْمِنُونَ

**And He Has Confidence In The Words Of The Muslims  
[Surah At-Tauba (9), Verse 61]**

For He ﷻ is aware of the true condition of their hearts, therefore, it has been said,

وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ

**And (He Is) A Mercy Unto Those Amongst You Who Are Muslims  
[Surah At-Tauba (9), Verse 61]**

This is because, through Him they (The Believers) will be blessed with entering the eternal abode wherein they will be granted excellence and prestige, and even though it is His ﷺ Mercy, that in the world He ﷺ turns a blind eye to some of the things which you do, you should not think that the outcome of this will be good, for your insulting has caused Him ﷺ discomfort.

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

**And There Is An Agonising Punishment For Those Who Cause Discomfort To The Rasool. [Surah At-Tauba (9), Verse 61]**

6. When the cursed and evil Ibn Ubay uttered the following words:

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

**If We Were To Return To Madina Then Most Certainly, The Most Honourable Ones Will Banish Therefrom Those Who Are The Extremely Disgraced Ones. [Surah Al-Munafiqoon (63), Verse 8]**

Almighty Allah said,

وَاللّٰهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

**And True Honour Is Only For Allah And His Rasool And For The Muslims, But The Hypocrites Know Not. [Surah Al-Munafiqoon (63), Verse 8]**

7. When at the sad passing away of the Beloved Son of Huzoor ﷺ, the evil Aas Ibn Waa-il referred to Huzoor Sayyid ul Mursaleen ﷺ as, ‘one whose lineage has been severed’, Almighty Allah said,

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ۝

**(O Beloved ﷺ) Undoubtedly, We Have Blessed You With Countless Virtues (Kawthar). [Surah Al-Kawthar (108), Verse 1]**

(In other words) What association does the excellence of Your Remembrance and Eminence of Your Name have to do with children? Millions of people have passed, who were parents to children, but (today) even their names do not exist, whereas Your Praises will echo in every corner of the earth until the establishment of Qiyaamat, and the sermons of Your Blessed Name will be delivered in every level of the skies, and on the earth.

Further, You will be blessed with the finest and the most pure of children whose presence will be bound to the existence of this world, and with the exception of this, all the Muslims are in fact your children, and there is none more compassionate upon them than You (in the creation).

If we observe the reality of this, then (it is clear that) the entire universe is regarded as Your spiritual offspring because if You were not in Existence there would have been nothing, and it is from Your Noor that everything else was created.

Therefore, when Abul Bashar, Hazrat Adam عليه السلام would mention You, He would say,

يا ابنى صورة اباى معنى

### **O You Who Is Apparently My Son, And In Reality My Father**

As for that which You will receive in the hereafter, then the exalted condition of that only Almighty Allah Truly Knows.

When these are the exalted blessings that He (Almighty Allah) has conferred upon You, then why should You be aggrieved by the abusive language of the cruel ones?

فَصَلِّ لِرَبِّكَ وَانْحَرْ

**So Keep Namaaz Established For Your Rab'b, And Perform Sacrifice.  
[Surah Al-Kawthar (108), Verse 2]**

إِنَّ شَانِكَ هُوَ الْأَيْتَرُ

**Verily, He Who Is Your (Obstinate) Enemy Is The One Deprived Of All  
Goodness. [Surah Al-Kawthar (108), Verse 3]**

(In other words) it is your enemy whose lineage has been severed, because the sons over whom he has pride (i.e. Hazrat Amr and Hazrat Hishaam رضى الله عنهما) will become his enemies and they will enter into your True Deen.

Also because of the difference in Deen, they will be severed from his lineage and included amongst your Deeni offspring, and in this way a man becomes void of his lineage, and this is when their name ceases to exist.

This is a thousand times worse than the name of an evil one remaining. The names of your enemies will always be taken with hatred and scorn, and they will be held accountable for their blasphemy on the day of Qiyaamat. والعباد بالله تعالى

8. When Huzoor e Aqdas ﷺ gathered His relatives, and His ﷺ near and dear ones, and advised and cautioned them, thereby inviting them towards Islam and towards the obedience (of One Allah), the malicious Abu Lahab said,

تَبَّالْك سَائِرَالْيَوْم لِهَذَا جَبَعْتَنَا

**May You Be Severed And Destroyed Forever.  
Is This Why You Gathered All Of Us?**

In response to this Almighty Allah said,

تَبَّتْ يَدَا ابْنِ لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ سَيَصْلَىٰ نَارًا إِذَا ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

1. May Both Hands Of Abu Lahab Be Destroyed! And Destroyed Is He!
2. Nothing Will Be Of Benefit To Him, Neither His Wealth Nor What He Earned,
3. He Will Soon Sink Into A Raging Fire,
4. And His Wife As Well, Who Carries A Bundle Of Wood On Her Head,
5. Around Her Neck, Is A Rope Of Palm Fibres. [Surah Lahab (111), Verses 1-5]

In brief, it must be noted that there are scores of verses which are present in the Holy Qur'an in this manner and style. Similarly, the events relating to Hazrat Yusuf, the pure Hazrat Maryam and to Ummul Mo'mineen A'isha Siddiqa عليها السلام bear testimony to this.

My beloved father mentions in Suroor ul Quloob Fi Zikr il Mahboob that, (Almighty Allah) protected and proved the blamelessness of Hazrat Yusuf عليه السلام through a child who was still being suckled, and to Hazrat Maryam through the testimony of Hazrat Esa عليه السلام and when Hazrat A'isha was wrongly accused, then to prove her innocence and purity, Almighty Allah Himself gave testimony and seventeen verses were revealed (in her defence). If He so Willed, then He would have got every tree and every rock to testify, but He Willed to affirm the chasteness and purity of His Most Beloved's Beloved, thereby exalting her distinction and her honour.

Something to ponder upon here, is that if the wealthy ones and the close associates (of a King) are slandered and disrespected by malicious rebels, the King leaves them to respond to this personally, but if one of the eminent leaders and commanders is treated in this manner, and the opposition maliciously slander him, then the King does not wait for that high-ranking personality to respond, but he takes it upon himself to respond (to their slander). After observing this situation, will every sane and intelligent person not say with conviction that this most beloved has been blessed with such a closeness in the court, which is not afforded to

any other, and that none other has any share in the special attention which is directed towards him? والحمد لله رب العالمين

## THE NINTH VERSE

Almighty Allah says,

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

**It Is Near That Your Rab'b Will Have You Stand At Such A Station,  
Where All Will Praise You. [Surah Bani Isra'eel, (17) Verse 79]**

It is in Sahih Bukhari and Jaame' Tirmizi from Hazrat Abdullah Ibn Umar رضى الله عنهما that,

سئل رسول الله صلى الله تعالى عليه وسلم عن البقام المحمود فقال هو الشفاعة

**Hazrat Sayyid ul Mursaleen, Khaatim un Nabiyyeen ﷺ Was Asked,  
What Is Maqaam e Mahmood? He ﷺ Said, It Is Shafa'at (i.e.  
Intercession).**

Similarly, Ahmed and Baihaqi report from Hazrat Abu Hurairah رضى الله عنه

سئل عنها رسول الله صلى الله تعالى عليه وسلم يعنى قوله: عسى ان يبعثك ربك مقاما محمودا  
فقال هي الشفاعة

Rasoolullah ﷺ was asked about the Word of Allah. **It Is Near That Your Rab'b Will Have You Stand At Such A Station, Where All Will Praise You.** So, He ﷺ said, **It is Shafa'at (i.e. Intercession).**

It must be further noted that the Ahadith relating to Shafa'at are themselves Mutawatir and Mash'hur and have been reported and quoted in the Sihah etc. and I will present a few of them in 'The Second Spectacular Radiance'.

On that day, while all the Ambia Allah ﷺ will say, **We Are Concerned About Ourselves.**

Huzoor ﷺ will say,

انا لها انا لها

**I Am Here To Intercede, I Am Here To Intercede.**

(On that day) all the Ambia and the Mursaleen and the Mala'ika Muqar'rabeen ﷺ will be silent, while He ﷺ will be speaking. All of them will be absorbed in the moment, while He ﷺ will be prostrating and standing (to intercede). All the others will be in a state of fear, while He ﷺ will be in a state of refuge and tranquillity. All the others will be worried about themselves and He ﷺ will be concerned about the worlds, and all will be under His ﷺ Command and He ﷺ will be their Leader and

Commander. He ﷺ will prostrate in the Court of Almighty Allah and His ﷺ Rab'b will say to Him ﷺ,

یا محمد ارفع راسک و قل یسبح لک و سل تعط و اشفع تشفع

**O (Beloved) Muhammad ﷺ! Raise Your Head and Ask, Your Supplication Will Be Heard, And Seek, So That It May Be Blessed To You, And Intercede, Your Intercession Will Be Accepted**

In that moment, the praises and the tributes to Huzoor ﷺ will be echoing amongst the Aw'waleen and the Aakhireen, and at that moment, His ﷺ beloveds, His ﷺ enemies, His ﷺ supporters and His ﷺ adversaries will all bring Imaan (i.e. Believe in his Grand Eminence and Exalted Leadership). والحمد لله رب العالمین

مقام محمود و نامت محمد  
به نیسیاں مقام و نامے کہ دارد

**Your Exalted Station Is The Maqaam e Mahmood,  
And Muhammad Is Your Exalted Name**

**Who Else Possesses Such A Blessed Station,  
And Such An Exalted Name**

Imam Muhiy'yus Sunnat Baghawi states in Ma'alim ut Tanzeel,

عن عبد الله رضى الله تعالى عنه قال ان الله عز وجل اتخذ ابراهيم خليلا وان صاحبكم صلى الله تعالى عليه وسلم خليل الله واكرم الخلق على الله ثم قرأ عسى أن يبعثك ربك مقاما محمودا قال يجلسه على العرش

(In other words) It is reported from Hazrat Abdullah Ibn Masood رضى الله عنه that, **Indeed, Almighty Allah Made Hazrat Ibrahim عليه الصلوة والسلام His Khaleel And Indeed, Your Master ﷺ Is Khaleelullah, And The Closest And The Most Exalted Of The Entire Creation, And Thereafter He Recited The Verse, 'It Is Near That Your Rab'b Will Have You Stand At Such A Station, Where All Will Praise You'. He Then Said, Almighty Allah Will Have Him Sit On The Arsh On The Day Of Qiyaamat.**

وعز انحولة في المواهب للشعلبي

**Similarly, This Is Attributed To Tha'labi In Mawahib.**

Imam 'Abd Ibn Ubaid etc. narrated the Tafseer of this verse from Hazrat Mujahid, the Beloved student of Hazrat Hibr ul Ummah, Abdullah Ibn Ab[bas رضى الله عنه that he said,

يجلسه الله تعالى معه على العرش

**Allah Will Seat Him, With Him  
(i.e. Under His Divine Mercy) On His Arsh.**

**Translators Notes:** Here the actual words of the Hadith apparently seems as if Allah will seat Him ﷺ together with Him physically, but this is not the case as Aala Hazrat رضى الله عنه further explains by saying:

This togetherness (by saying with Him) is that of honour and excellence (i.e. Under Allah's Divine Mercy), for Allah is free from and pure from sitting and from being gathered together.

Imam Qastalani رضى الله عنه quotes in Mawahib ul Laduniyah that Imam Allama Sayyidul Huffaz, Shaykh ul Islam, Ibn Hajr Asqalani رضى الله تعالى عنه says, that this statement of Mujahid is neither denied in the light of the quotation, nor disallowed in the sense of its observation and the one who quoted it, quoted from Abu Dawood the author of the Sunan رضى الله تعالى عنه that,

من انكر هذا القول فهو متهم

**Whosoever Rejects This Statement, Is A Conjecturer.**

رد على الواحدى حيث بالغ في الإنكار على ذلك وابدغ الجراف منتهاه كما قال الاول بدغ السيل رواه

حتى قال لا يبيل اليه الا قليل العقل عديم الدين

This is a refutation of Waahidi because he over exaggerated in the refutation of this statement and he took his inappropriate argument to the extremes like he did in his initial statement, and the flood waters

have reached fulfilment, to the extent that he said, that it will not be attributed towards anyone, but one with low acumen.

والله تعالى يسامح المسلمين واحتج لزعمه بالاحجة له فيه وقد رده عليه العلماء كما يظهر بالرجوع الى المواهب وشرحه واعظم ما تشبث به في ذلك انه تعالى قال مقاماً محبوداً "لم يقل مقعداً والمقام موضع القيام لا موضع القعود۔

And may Allah forgive the Muslims for their shortcomings. As for that which he used as the basis of his reasoning, it does not serve as evidence for it, indeed, the Ulama e Kiraam refuted it like in Mawahib and this becomes evident from examining its annotation and the principal proof he has held on to is this that Almighty Allah said مقاماً محبوداً and not مقعداً محبوداً, and a Maqaam is a place of standing and not a place of sitting.

قال الزرقاني واجيب بانه يصح على انه المقام مصدر ميمي لاسم مكان اه اى فيقوم مقام المفعول المطلق اى يبعثك بعثاً محبوداً۔

Zarqani said that the answer to this is that Maqaam is a Masdar e Meemi and not a Zarf Makaan. In other words, this is equivalent to a Maf'ul Mutlaq so the meaning will be, Allah will raise you with such excellence that is praiseworthy.

اقول : وبالله التوفيق على ان الرفعة بعد التواضع من تواضع لله رفعه الله فالتعود انما يكون بعد ما يقوم النبي صلى الله تعالى عليه وسلم بين يدي ربه تبارك وتعالى على قدم الخدمة قدلك المكان مقام محبود ومقعد محبود وكلام الله سبحانه وتعالى بما يقتصر على بعض الشيء كما في قوله تعالى سبحانه الذي اسرى بعبده ليلا من المسجد الحرام الى المسجد الأقصى

I say, and the Divine guidance is from Almighty Allah. It must be noted that exaltation (i.e. Eminence) is after humility, for the one who humbles himself for the sake of Allah is exalted by Almighty Allah. Hence, Qu'ood (i.e. To be respectfully seated; humbled) in the Court of Almighty Allah for Huzoor ﷺ will be after Qiyaamat and it is this station which is Maqaam e Mahmood and the Maq'ad e Mahmood, and it must be noted that the Kalaam of Allah regarding some things is in the restricted sense, like the command of Allah;

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

**Pure Is He, Who Took His (Chosen) Servant In A (Short) Portion Of Night, From Masjid e Haraam To Masjid Aqsa.**

وقد ثبت في الاحاديث انه صلى الله تعالى عليه وسلم يسجد بين يدي ربه تبارك وتعالى اياماً اسبوعاً او اسبوعين ثم يرفع راسه ، وانها سبأه الله تعالى مقاماً محبوداً لا مسجداً فان لم ينف به امر السجود

فلم ذا ينفي امر القعود قال الواحدى واذا قيل السلطان بعث فلان ففهم منه انه ارسله الى قوم لاصلاح  
مهاتهم ولا يفهم منه انه اجلس مع نفسه

And in fact, it has already been proven from the Hadith that Nabi e Aqdas ﷺ will remain in Sajdah for between one to two weeks in the Court of Allah and thereafter He ﷺ will raise His ﷺ Head, and it is this station which Almighty Allah referred to as Maqaam e Mahmood, and He did not refer to it as Masjid, so then how will the action of prostration be regarded in contrast to it?

Waahidi said that when it is stated that the King has appointed (i.e. sent forth) someone then it means that the King has just sent him towards the people so that he may rectify their complications, from this it will not be understood that the King got him to sit together with him.

قال الزرقاني وهذا مردود بان هذا عادة يجوز تخلفها على ان احوال الآخرة لا يقاس على احوال الدنيا يبعثهم الله تعالى في جمعهم عنده ليحكم بينهم لا يرسلهم الى قوم فجاز ان يكون هذا البعث بالاجلاس لاللسال مع ان الارسال كما يغاير الجلوس فكذا القيام عنده ولكن الهوس يأتى بالعجائب والحل ان البعث من عنده هو الذى ذكرها الواحدى والبعث من محل للحضور عنده لا ينافى الجلوس عنده كما لا يخفى - قال الزرقاني تحت قول الواحدى لا يبيىل اليه الخ هذا مجاز ففة فى الكلام لا لتليق بطالب فضلا عن عالم بعد ثبوت القول عن تابعى جليل ووجد مثله عن صحابييين ابن عباس وابن مسعوده ا - قلت بل عن ثلاثة ثالثهم ابن سلام كما نقلنا فى البتن رضى الله تعالى عنهم اجمعين ثم

بعد كتابتي هذا المحل رأيت الحديث عن رسول الله صلى الله تعالى عليه وسلم وههنا تم الهنا  
والحمد لله الهنا -

Zarqani said that this is baseless and refuted it because this is a common practice, and for something to contrast with it is also permitted, and another thing is that the situation and the condition of the hereafter cannot be presumed based on the condition of the world. Almighty Allah will send them all forth and gather them all in one place (i.e. on an open plain) and judge between them, (and) here He will not be sending them towards any nation, so it is permitted that this resurrection and sending forth is attributed to sitting and not to being sent, and even though sitting is in contrast to being sent, then standing near Him is also in contrast, but an insane person brings those things which are weak and flawed and the solution for this is that the sending which Waahidi has mentioned is, بعث من عنده (In other words) to send from yourself.

And that sending which is from any station for presence in His Court is not in contrast to sitting and this is not something which is hidden. Concerning the statement of Waahidi لا يميل اليه until end...

Zarqani said that this is an inappropriate argument which is not even worthy of a student, leave alone an Aalim, whereas it has already been proven from a reputable and eminent Tabi'ee and similarly from two Sahabi (i.e. from Ibn Ab'bas and from Ibn Mas'ood). I say, in fact it is

proven from three Sahabis, the third is Ibn Salaam, just as I have quoted in the base text. رضي الله تعالى عنهم أجمعين

After looking at the writing at this stage, I saw the Hadith of Rasoolullah ﷺ, so here my argument was concluded. And all Praise is due to Almighty Allah Whom we worship.

قال الامام الجليل الجلال في الدر المنثور اخرج الديلمي عن ابن عمر رضي الله تعالى عنهما قال قال رسول الله صلى الله تعالى عليه وسلم عسى ان يبعثك ربك مقام محمود اقال يجلسنى معه على السراير

Imam Jalaalud'deen Suyuti رحمه الله stated in Durr e Manthur that Dailami reported from Ibn Umar رضي الله عنهما that Rasoolullah ﷺ stated concerning the verse,

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Almighty Allah will make Me sit together with Him (i.e. Under His Divine Mercy) on the Arsh.

وقد عرفنا من ههنا صدق ابن تيمية في قول في الشعبى ان الواحدى صاحبه كان ابصر منه بالعربية لكنه ابعد عن اتباع السفته اه، وان كان ابن تيمية نفسه ابعد وابعد وبالجملة فاسبع ما اثرناه عن الامام ابن داود والامام الدارقطنى والامام العسقلانى فهم الائمة الاجلة الشأن وياك وان تلتفت الى زعبه ليس بذالك في هذا الشأن والحمد لله رب العالمين

In fact, we have understood from here, (that even) Ibn Taymiyyah's statement regarding Tha'labi was correct, that Waahidi who is the companion of Tha'labi is more proficient than Tha'labi in Arabic, but he is very far away from following in accordance with the way of the pious predecessors. In the conclusion of all this, listen to that which we have quoted from Imam Abu Dawood, Imam Daraqutni and Imam Asqalani for they are illustrious and eminent Imams and abstain from reverting towards the baseless statement of that person who is not even at their level. And all Praise is for Allah Almighty who is the Rab'b of all the worlds.

Similarly, Imam Daraqutni explained this statement, and in doing so, he composed a few poetic stanzas, just as it is quoted in Naseem ur Riyadh.

Those stanzas are as follows:

حديث الشفاعة عن احمد

الى احمد البصطفى نسند

وقد جاء الحديث باقعدة

على العرش ايضا ولا نجد

امرو الحديث على وجهه

ولا تدخلوا فيه ما يفسد

ولا تنكروا الله قاعد

ولا تنكروا انه يقعد

اوردها في النسيم - كلاله أجاد في ذلك رحمه الله تعالى رحمة واسعة الخ

**The Gist of The Stanzas:** It is reported with reference to Imam Ahmed رحمه الله تعالى (that) we transmit this up to Ahmed e Mustafa ﷺ. This Hadith has also appeared (wherein it is mentioned) that Almighty Allah will seat Him ﷺ on the Arsh, and we do not reject it. He has mentioned the Hadith correctly, so you should neither enter any baseless discussion about it, nor should you reject that the Beloved Rasool ﷺ will be seated on the Arsh, and nor should you reject the word that Almighty Allah will seat Him ﷺ on the Arsh. This has been further explained in Naseem ur Riyadh and he has presented beautiful stanzas in this regard. May Almighty Allah shower upon him His Mercy in abundance.

Abush-Shaykh reports from Hazrat Abdullah ibn Ab'bas رضي الله عنه that,

ان محمدا صلى الله تعالى عليه وسلم يوم القيامة يجلس على كرسي الرب بين يدي الرب

**Indeed, On The Day Of Qiyaamat, The Beloved Rasool ﷺ Will Be Seated On The Kursi Of Allah In The Divine Presence Of Allah.**

It is in Ma'alim from Hazrat Abdullah ibn Salaam رضى الله عنه that,

يقعد على الكرسي

**Almighty Allah Will Seat Him ﷺ On The Kursi  
(i.e. On The Seat Of The Throne).**

صلى الله تعالى عليه وسلم وعلى آله واصحابه اجمعين، والحمد لله رب العالمين

**(May) Allah Send Down Durood Upon Him ﷺ And Upon His Noble  
Family, And Upon All His Companions; And All Praise Is Due For  
Almighty Allah, Who Is The Rab'b of All The Worlds.**

## THE TENTH VERSE

If you carefully study the detailed injunctions, phraseology, quoted statements, and the mention of the different occurrences in the Qur'an Shareef, then in every instance you will find that the status of this Nabi Kareem عليه افضل الصلوة والتسليم is the most eminent and exalted amongst all the Ambia e Kiraam عليهم الصلوة والسلام.

This is that Ocean of Treasures, the elucidation of which requires volumes, and the Ulama e Deen such as Imam Abu Nu'aim, Ibn Furak, Qadi Iyadh, Jalaalud'deen Suyuti and Shihabud'deen Qastalani etc. رحمهم الله تعالى have pointed towards some of its facets.

This Faqeer (i.e. Aala Hazrat رضى الله عنه) will first present a few of their extracted quotations, and I will then mention a few distinctions, which appeared in the mind at that time. Due to the concern of not letting this (discussion) become too lengthy and with the objective of keeping it concise, I have kept this to twenty (verses).

1. It was mentioned from the Exalted Khaleel عليه الصلوٰۃ و التحمیل,

وَلَا تُخْزِي يَوْمَ يُبْعَثُونَ

**And Do Not Embarrass Me On The Day When All Will Be Raised.  
[Surah Shu'ara (26), Verse 87]**

For His Habeeb The Most Beloved ﷺ Almighty Allah said,

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ

**On That Day When Allah Will Not Embarrass The Nabi And The  
Believers Who Are With Him. [Surah At-Tahreem (66), Verse 8]**

Through the Sadqa of Huzoor ﷺ even the Sahaba were blessed with this grand glad-tiding.

2. The Desire of The Khaleel عليه الصلوة والسلام to attain special closeness is being mentioned here,

إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدَيْنِ

**Verily I Will Go Towards My Rab'b, Who Will Now Guide Me.  
[Surah (37), Verse 99]**

For His Habeeb The Most Beloved ﷺ, Almighty Allah Invited Him ﷺ and granted Him Glad-tidings of This Benevolence.

سُبْحَانَ الَّذِي أَمْرٌ بِعَبْدِهِ

**Pure Is He, Who Took His (Chosen) Servant. [Surah (17), Verse 1]**

3. The desire of Hazrat Khaleel عليه الصلوة والسلام to attain Divine Guidance is mentioned in the following words,

سَيِّدَيْنِ

**Who Will Now Guide Me. [Surah As-Saffaat (37), Verse 99]**

For His Habeeb The Most Beloved ﷺ, He Himself said,

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

**So That He May Show You The Straight Path.**

**[Surah Al-Fath (48), Verse 2]**

**4.** For Khaleel ﷺ the Angel came to Him as His Guest,

هَلْ أَتَاكَ حَدِيثٌ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

**O Beloved! Did You Receive The Information About The Honourable  
Guests of Ibrahim? [Surah Az-Zar'riyaat (51), Verse 24]**

For His Habeeb The Most Beloved ﷺ He said that the Angels are His ﷺ  
Army and His ﷺ Soldiers.

وَأَيَّدَاكَ بِجُنُودٍ لَّمْ تَرَوْهَا

**And Aided Him With The Armies, Which You Did Not See.**

**[Surah Tauba (9), Verse 40]**

يُنَادِيكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

**Your Rab'b Will Send Five Thousand Angels of Precision For Your Aid,  
[Surah Aal e Imran (3), Verse 125]**

وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

**And Subsequently The Angels Are His Aides.  
[Surah At-Tahreem (66), Verse 4]**

5. About The Kaleem عليه الصلوة والسلام He said when He desired the Pleasure of Allah,

وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى

**And I Have Come Swiftly Towards You, So that You May Be Pleased.  
[Surah (20), Verse 84]**

For His Habeeb The Most Beloved ﷺ He showed that Allah Wills for Him ﷺ to be pleased.

فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا

**So Indeed, We Will Turn You Towards The Qibla, Which Pleases You.  
[Surah Al-Baqarah (2), Verse 144]**

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

**And Verily It Is Near That Your Rab'b Will Give You So Much, That You  
Will Be Completely Pleased. [Surah Ad-Duha (93), Verse 5]**

6. Mentioning the departure of The Kaleem عليه الصلوة والسلام from Egypt due to the provocation by Fir'awn, it was mentioned with the word 'Left'.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ

**So I Left Your Place, When I Was Intimidated By You.  
[Surah Shu'ara (26), Verse 21]**

For His Habeeb The Most Beloved ﷺ when mentioning His Favour concerning the Hijrat (i.e. migration), He said,

إِذْ يَبْكُكُمْ يَكُ الَّذِينَ كَفَرُوا

**And O Beloved! Remember, When The Unbelievers Were Conspiring  
Against You. [Surah Al-Anfal (8), Verse 30]**

7. He conversed with Kaleemullah عليه الصلوة والسلام at Mount Toor, and made it apparent to everyone.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿٢٠﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۖ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٢١﴾

**And I Have Chosen You, So Listen Attentively, To That Which Is Being  
Divinely Revealed Upon You. Indeed, It is I Alone Who Is Allah. There  
Is None Worthy of Worship Except Me, So Worship Me, And Keep  
Namaaz Established For My Remembrance. [Surah Ta-Ha (20), Verse  
13-14]**

For His Habeeb The Most Beloved ﷺ He Conversed with Him beyond the skies and kept it a Secret from all.

فَاَوْحَىٰٓ اِلَىٰ عَبْدِهٖ مَا اَوْحَىٰ

**And He Revealed To His Chosen Servant, Whatever He Revealed.  
[Surah An-Najm (53), Verse 10]**

8. To Hazrat Dawud عليه الصلوة والسلام He said,

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللّٰهِ

**And Do Not Follow Your Desires, For It May Cause You To Stray From  
The Path of Allah. [Surah Saad (38), Verse 26]**

To His Habeeb, The Most Beloved ﷺ He Said while declaring an Oath;

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ اِنْ هُوَ اِلَّا وَحْيٌ يُؤْوٰى ۚ

**And He Does Not Say Anything of His Own Desire. It Is Not But Divine  
Revelation Which Is Revealed (Upon Him).  
[Surah An-Najm (53), Verse 3-4]**

Now this Faqeer (Aala Hazrat رضى الله عنه) further says وبالله التوفيق

9. He mentioned the Dua of Hazrat Nooh عليه الصلوة والسلام when He said,

رَبِّ انصُرْنِي بِمَا كُنتَ بُونُ

**O My Rab'b! Aid Me Against That Which They Falsely Charge Me.  
[Surah Al-Mu'minoon (23), Verse 26]**

For His Habeeb, The Most Beloved ﷺ Almighty Allah Himself said,

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا

**And So That Allah Grants You His Powerful Aid.  
[Surah Al-Fath (48), Verse 3]**

10. He mentions the Dua of Hazrat Nooh and Khaleel عليه الصلوة والسلام which they made for the Ummat,

رَبَّنَا اغْفِرْ لِي وَلِإِلِدَائِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

**O Our Rab'b! Pardon Me and My Parents, and All The Muslims, On The  
Day When Accountability Will Be Established.  
[Surah (14), Verse 41]**

The Above Dua is the Blessed Dua of Hazrat Khaleel عليه الصلوة والسلام and the Dua of Hazrat Nooh عليه الصلوة والسلام is as follows:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلسَّيِّئَةِ دَخَلْتُ فِيهَا مَأْمُورًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

**O My Rab'b! Pardon Me and My Parents, And Those Who Are In My Home With Imaan, And All The Muslim Males and All The Muslim Females. [Surah Nooh (71), Verse 28]**

For His Habeeb, The Most Beloved ﷺ Almighty Allah Himself said, that He should ask for the Maghfirat of His ﷺ Ummah,

وَاسْتَغْفِرْ لِدُنْيَاكَ وَلِأُمَّتِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

**And (O Beloved) Seek Forgiveness For The Sins Of Your Dear Ones And For (All) The Muslim Males And Muslim Females. [Surah Muhammad (47), Verse 19]**

**11.** It was mentioned regarding Hazrat Khaleel عليه الصلوة والسلام that He made Dua for His Remembrance to remain amongst the latter ones.

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

**And Keep My Reputation Well Established Amongst The Latter Ones. [Surah Ash-Shu'ara (26), Verse 84]**

For His Habeeb, The Most Beloved ﷺ Almighty Allah Himself said,

وَرَفَعْنَا لَكَ ذِكْرَكَ

**And We Have Exalted For You, Your Remembrance.  
[Surah Ash-Sharah (94), Verse 4]**

And an even greater glad-tiding than this, He announced in,

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

**It Is Near That Your Rab'b Will Have You Stand At Such A Station,  
Where All Will Praise You. [Surah Bani Isra'eel (17) Verse 79]**

In other words, it will be here that all the Aw'waleen and Aakhireen will be gathered and from the tongues of everyone, passionately will echo the praises and the tributes of Huzoor ﷺ.

**12.** When mentioning Khaleel علي الصلوة والسلام and how He tried His best to have the punishment withdrawn from the nation of Lut علي الصلوة والسلام, it is mentioned,

يُجَادِلُنَا فِي قَوْمِ لُوطٍ

**He Began Contesting With Us Regarding The Nation Of Lut.  
[Surah Hud (11), Verse 74]**

It was then said to Him,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا

**O Ibrahim! Desist From This Thought. [Surah Hud (11), Verse 76]**

He said,

إِنَّ فِيهَا لُوطًا

**(But Indeed) Lut Is Therein. [Surah Al-Ankaboot (29), Verse 32]**

نَحْنُ أَعْلَمُ بِمَنْ فِيهَا

**We Most Certainly Know Who Are Therein.  
[Surah Al-Ankaboot (29), Verse 32]**

For His Habeeb, The Most Beloved ﷺ, Almighty Allah Himself said,

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

**And It Is Not For Allah To Punish Them, (O Beloved Nabi ﷺ) Whilst  
You Are (Present) Amongst Them. [Surah Al Anfal (8), Verse 33]**

13. He mentioned the words of Hazrat Khaleel عليه الصلوٰۃ والسلام that,

رَبَّنَا وَتَقَبَّلْ دُعَاءَ

**O Our Rab'b! Accept Our (My) Dua. [Surah Ibraheem (14), Verse 40]**

For the followers of His Habeeb, The Most Beloved ﷺ Almighty Allah Himself said,

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

**And Your Rab'b Said, Make Dua To Me (i.e. Supplicate Me), I Will Accept It. [Surah Al-Mu'min (40), Verse 60]**

14. The Me'raj of the Kaleem عليه الصلوٰۃ والسلام took place on an earthly tree and it was said,

نُودِيَ مِنْ شَاطِئِ الْوَادِئِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ

**He Was Addressed From The Perimeter Of The Right Side of The Field From A Tree In A Blessed Place. [Surah Al-Qasas (28), Verse 30]**

For His Habeeb's ﷺ Me'raj, He mentioned the Sidrat ul Muntaha and the exalted heavens by saying,

عِنْدَ سِدْرَةِ الْمُنْتَهَى ۖ عِنْدَهَا جَنَّةُ الْبَاقِي ۖ

**Close To The Boundaries Of The Lote Tree. Near It Is The Eternal Paradise. [Surah An-Najm (53), Verse 14]**

15. Hazrat Kaleem عليه الصلوة والسلام mentioned when being sent forth, about the uneasiness He felt in His chest,

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ

**And My Chest (i.e. Heart) Feels Constrained And My Tongue Does Not Converse Fluently, So Send Haroon As Well, As A Rasool. [Surah Ash-Shu'ara (26), Verse 13]**

For His Habeeb, The Most Beloved ﷺ Almighty Allah Himself expanded His ﷺ Breast, granting Him ﷺ grand excellence,

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

**Did We Not Expand For You Your Chest (i.e. Breast)? [Surah Ash-Sharah (94), Verse 1]**

16. The Kaleem عليه السلام received (i.e. experienced) the manifestation through the veil of a fire,

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا

**Then, When He Approached The Fire, It Was Pronounced; Blessed Is He, Who Is In The Precincts Of The Fire.  
[Surah An-Naml (27), Verse 8]**

For His Habeeb, The Most Beloved ﷺ the manifestations manifested from the manifestations of light, and that too for His ﷺ respect and honour, it was mentioned with words of ambiguity,

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

**When Sidra (i.e. The Lote Tree) Was Encompassed By That Which Encompassed It. [Surah An-Najm (53), Verse 16]**

Ibn Abi Haatim, Ibn Mardawiyah, Baz'zar, Abu Ya'la and Baihaqi narrate a lengthy Hadith from Hazrat Abu Hurairah رضى الله عنه concerning the Me'raj wherein it is mentioned,

ثم انتهى الى السدرة فغشيها نور الخلاق عز وجل فكتبه تعالى عند ذلك فقال له سل

**Huzoor ﷺ Then Reached The Boundaries Of Sidra (And) The Noor Of The Creator عز وجل Encompassed It, Then Almighty Allah Conversed With Huzoor ﷺ And Said, 'Ask'.**

**17.** When Kaleem عليه الصلوة والسلام and His brother commanded their nation to fight against the 'Imaaliqa' and they refused, they asked to sever ties with all of them and this was mentioned with the following words,

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

**O My Rab'b, I Am Not Responsible But For Myself And For My Brother,  
So Keep Us Distinctly From The Nation Of Transgressors.  
[Surah Al-Maa'idah (5), Verse 25]**

For His Habeeb, The Most Beloved ﷺ Almighty Allah kept even the Kuffar under His Blessed Shade,

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

**And It Is Not For Allah To Punish Them, (O Beloved Nabi ﷺ) Whilst You Are (Present) Amongst Them. [Surah Al Anfal (8), Verse 33]**

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْبُودًا

**It Is Near That Your Rab'b Will Have You Stand At Such A Station,  
Where All Will Praise You. [Surah Bani Isra'eel (17) Verse 79]**

This is Shafa'at e Kubra whereby all are included, be they supporters or adversaries.

**18.** For Hazrat Haroon and Kaleem عليهم الصلوة والسلام He said that they noted their fears when approaching Fir'awn,

رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ

**O Our Rab'b, Verily We Fear That He Will Treat Us Unjustly,  
Or Behave Wickedly (Towards Us).**

Almighty Allah Said,

لَا تَخَافَا إِنِّي مَعَكُمَا أَسِيمٌ وَأَرَىٰ

**Fear Not, Verily I Am With (Both Of) You, Hearing And Seeing.  
[Surah Ta-Ha (20), Verse 45]**

For The Protection of His Habeeb, The Most Beloved ﷺ Almighty Allah Himself said,

وَاللَّهُ يُعَصِّبُكَ مِنَ النَّاسِ

**And Allah Will Safeguard You From The People.  
[Surah Al-Maa'idah (5), Verse 67]**

**19.** Regarding Hazrat Masih عليه الصلوٰۃ والسلام and Hazrat Moosa عليه الصلوٰۃ والسلام and the manner in which they will be questioned, it has been mentioned,

يَعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي آلِهَتَيْنِ مِنْ دُونِ اللَّهِ

**O Esa The Son Of Maryam! Did You Say To The People; Take Me And My Mother As Deities Except For Allah?  
[Surah Al-Maa'idah (5), Verse 116]**

It is in Ma'alim that when Hazrat Roohullah عليه الصلوٰۃ والسلام will be asked this question by Almighty Allah, then in the fear of Allah, every joint of His body will start to tremble and from the root of every hair of Hazrat Moosa عليه الصلوٰۃ والسلام blood will gush, and then they will respond, and Almighty Allah will confirm their responses.

When The Habeeb ﷺ embarked on his expedition for the battle of Tabuk, and the hypocrites made false excuses, asking to be excused from going (into battle), so even Huzoor ﷺ was questioned about this incident, but the affection, the love, the kindness and the benevolence which is present in this manner of questioning, is one that should be observed.

عَفَا اللَّهُ عَنْكَ ؕ لِمَ أَذْنَتْ لَهُمْ

**(May) Allah Forgive You! Why Did You Grant Them Permission? (i.e. Leave). (Surah At-Tauba (9), Verse 43)**

Subhaan'Allah! Note that the question came afterwards, and the statement of love came first. والحمد لله رب العالمين

**Translators Note:** Concerning the words عَفَا اللَّهُ عَنْكَ (May Allah forgive You!) Sadr ul Afaadil, Hazrat Allama Sayyid Na'eemud'deen Muradabadi رضى الله عنه says in Khaza'in ul Irfan:

It must be noted that to commence with this statement and to open the address with these words is to express the respect and the honour of the one who is being addressed, and in the language of the Arabs, it is a common and well-known manner, that such words are used in honouring the one who is being addressed.

Qadi Iyadh رضى الله عنه said in Ash Shifa that, Whosoever, took this statement to mean displeasure has erred, because to give permission to the people to partake in the battle of Tabuk, or to permit them to remain behind in their homes, was in the control of Huzoor ﷺ and He ﷺ has complete authority in this and therefore, Almighty Allah said,

فَأَذِّنْ لِسَنِّ شَيْءٍ مِنْهُمْ

**Grant Permission To Whomsoever You Wish From Amongst Them.**

And therefore, When Almighty Allah said,

لَمْ أَذْنَبْ لَهُمْ

### **Why Did You Grant Them Permission (i.e. Leave)**

It was not to show displeasure but it was to make apparent that even if You had not granted them permission, they would have still not participated in the jihad.

عَفَا اللَّهُ عَنْكَ

Means (i.e. Allah forgive You), for you have no connection to sin whatsoever. In this, is the height of respect and honour which is being shown to Huzoor ﷺ while at the same time, giving Him ﷺ consolation and comfort so that His ﷺ Heart is not distressed in any way by the words, لَمْ أَذْنَبْ لَهُمْ. [End]

**20.** It is mentioned regarding Masih علي الصلوة والسلام and the moment when He asked His Ummat to support Him,

فَلَبَّ أَحَسَّ عِيسَى مِنْهُمْ الْكَفَرُ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِجُونَ نَحْنُ أَنْصَارُ اللَّهِ

**Then When Esa Noticed Their Unbelief, He Said, Who Will Be My Supporters Towards Allah. His Disciples Said, We Will Be The Supporters of Allah's Deen. [Surah Aal e Imraan (3), Verse 52]**

For His Habeeb, The Most Beloved ﷺ Almighty Allah Commanded the Ambia and the Mursaleen to be his supporters,

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

**You Must Most Definitely Believe In Him, And You Must Most Definitely Assist Him. [Surah Aal e Imran (3), Verse 81]**

Hence, whatever any beloved received, He ﷺ has attained it at a greater level, and what He ﷺ has received, none other has received.

حسن یوسف دم عیسیٰ ید بیعت داری  
آنچہ خوباں ہمہ دارند تو تنہا داری

**Husn e Yusuf Dam e Esa Yad e Bedha Daari  
Aancha Khoobañ Hama Daarand Tu Tanha Daari**

**The Radiant Beauty of Hazrat Yusuf, The Blessed Breath of Hazrat Esa,  
And the Glowing Hand (of Hazrat Moosa), You Possess!**

**All The Grand Splendours Which They All Possessed,  
Alone, You Most Certainly Possess!**

صلی اللہ تعالیٰ علیہ وسلم وعلىٰ آلہ واصحابہ وبارک وکرم، والحمد لله رب العالمین

## THE SECOND SPECTACULAR RADIANCE: IS GLOWING WITH PEARLS FROM THE SPLENDID AHADITH

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### THE FIRST RADIANT SPLENDOR: Consists Of A Few Revelations From The Almighty And Blessed Verses Of The Qur'an

A few revelations from the Almighty and Blessed Verses of the Qur'an.

#### Revelation 1:

Haakim, Baihaqi, Tabrani, Aajri, Abu Nu'aim and Ibn Asaakir report from Ameer ul Momineen Umar Farooq رضي الله عنه that Huzoor ﷺ said,

لما اقترف ادم الخطيئة قال رب اسئلك بحق محمد لما غفرت لي، قال وكيف عرفت محمد ا قال لانك  
لما خلقتني بيدك ونفخت في من روحك رفعت رأسي فرأيت على قوائم العرش مكتوباً لا اله الا الله  
محمد رسول الله فعلبت انك لم تضيف الى اسمك الا احب الخلق اليك قال صدقت يا ادم ولولا محمد ما  
خلقتك - وفي رواية عند الحاكم فقال الله تعالى صدقت يا ادم انه لاحب الخلق الى اما اذا سئلتني بحقه  
فقد غفرت لك ولولا محمد ما غفرت وما خلقتك

(In other words) After Hazrat Adam's عليه الصلوة والسلام lapse, He said to His Creator, **O My Rab'b Through The Blessings Of Muhammad ﷺ, Please Forgive Me.** Rab'b ul Aalameen Said, **How Did You Recognise**

**Muhammad ﷺ? He Said, When You Created Me By Your Divine Power And Placed In Me A Soul From You, I Raised My Head And Found Inscribed On The Base Of The Arsh,**

لا اله الا الله محمد رسول الله

**I Immediately Recognised That You Have Attached To Your Name, The Name Of Him Who Is Most Beloved To You In The Entire Creation.**

Almighty Allah said, **O Adam, You Have Spoken The Truth. Indeed, He Is Most Beloved To Me Compared To The Entire Creation. Now That You Have Invoked Me Through His ﷺ Waseela, I Have Pardoned You. If It Were Not For Muhammad ﷺ Neither, Would I Have Pardoned You, Nor Would I Have Created You.**

**Note:** (Regarding this narration which is in Baihaqi it must be noted that),

وقال صحيح الاسناد واقراء عليه العلامة ابن امير الحاج في الحلية والسبكي في شفاء السقام اقول

والذي تحرر عندي انه لا ينزل عن درجة الحسن، والله تعالى اعلم

And he said it's Isnaad are Sahih, Allama Ibn Ameer Al Haaj in Hilya and Subki in Shifa us Thiqaam kept it established. I say that which is proven through me is not less than the level of a Hasan narration. And Allah Ta'ala knows best.

It is in the narration of Baihaqi and Tabrani that Adam عليه السلام said,

رأيت في كل موضع من الجنة مكتوباً لا اله الا الله محمد رسول الله فعلبت انه اكرم مخلقتك عليك

**I Saw, رسول الله لا اله الا الله Written Everywhere In Jannat, So I Learnt That He ﷺ Is The Most Honourable In Your Entire Creation.**

It is in the narration of Aajri,

فعلبت انه ليس احد اعظم قدراً عندك ممن جعلت اسمه مع اسمك

**So I Realised With Conviction That There Is None By You, Greater Than Him Whose Name You Have Attached To Your Name.**

## Revelation 2:

Haakim with the advantage of accuracy reports from Hazrat Abdullah Ibn Ab'bas رضي الله عنهما that,

اوحى الله تعالى الى عيسى يا عيسى امن بحمد وأمر من ادرك من امتك ان يؤمنوا به فلولوا محمد ما خلقت آدم ولولا محمد ما خلقت الجنة ولا النار ولقد خلقت العرش على الباء فاضطرب فكتبت عليه لا اله الا الله محمد رسول الله فسكن

Almighty Allah sent down Wahi upon Hazrat Esa عليه السلام (commanding); **Bring Imaan In Muhammad ﷺ And Command Those From Amongst**

**Your Ummah Who Attain His Era Should Also Bring Imaan On Him, For If It Were Not For Muhammad ﷺ, Neither Would I Have Created Adam, Nor Would I Have Created Heaven And Hell. When I Created The Arsh On Water, It Began To Move, I Wrote,**

لا اله الا الله محمد رسول

**On It (I.E. On The Arsh), And It Stabilised (i.e. Stopped Moving).**

Regarding this narration of Haakim it is mentioned that,

واقرا عليه السبكي في شفاء السقام والسراج البلقيني في فتاواه وكذا جزم بصحته العلامة ابن حجر في افضل القرى اقول قدر صرح المحقق ابن الهمام في باب الاحرام من فتح القدير ان الاقدام على التحسين فرع معرفته حالا وعينا قلت فكيف بالتصحيح وانت تعلم ان من يعلم حجة على من لا يعلم

Imam Subki in Shifa us Thiqaam and Siraaj Balqeeni in his Fatawa kept this established and similarly, Imam Ibn Hajar resolved based on its strength in Afdal ul Qira.

I say that Muhaq'qiq Ibn Al Humaam clarified in the Baab ul Ehraam of Fathul Qadeer that the praise of anyone is the feature of his condition and recognition. I say, then what is the condition of the correctness, and do you know that, the one who knows is an argument over the one who does not know.

## Revelation 3:

Ibn Asaakir reports from Hazrat Salman e Farsi رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ was once asked,

**Almighty Allah Conversd With Hazrat Moosa عليه السلام He Made Hazrat Esa Roohul Quds عليه السلام He Made Hazrat Ibrahim His Khaleel عليه السلام And Selected Hazrat Adam عليه السلام. What Special Grace Has He Bestowed Upon Huzoor ﷺ? Hazrat Jibra'eel عليه الصلوة والسلام Immediately Descended And Said, The Rab'b Of Huzoor ﷺ Says,**

كنت اتخذت ابراهيم خليلاً فقد اتخذتك من قبل حبيباً وان كنت كلمت موسى في الارض تكليماً - فقد كلمتك في السماء - وان كنت خلقت عيسى من روح القدس فقد ر خلقت اسبك من قبل ان اخلق الخلق بالفي سنة ولقد وطئت في السماء موطئاً لم يطأه احد قبلك ولا يطأه احد بعدك - وان كنت اصطفيت ادم فقد ختبت بك الانبياء وما خلقت خلقاً اكرم على منك (وساق الحديث الى ان قال) ظل عرشى في القيامة عليك مهدود تاج الحمد على رأسك معقود وقرنت اسبك مع اسى فلا اذكرك في موضع حتى تذكر معى - ولقد خلقت الدنيا واهلها لاعرفهم كرامتك ومنزلتك عندي ، ولو لأك ما خلقت الدنيا

**If I Made Ibrahim My Khaleel, I Made You My Habeeb (i.e. The Most Beloved); If I Spoke To Moosa On The Earth, Then I Spoke To You In The Skies, If I Created Esa From An Exalted Soul, Then Two Thousand Years Before The Creation Of The Universe, I Created Your Name. Indeed Your Sacred Feet Reached That Station Of The Skies Where None Has Gone Before You And None Will Reach After You, And If I**

**Elected Adam For His Station, Then I Have Made You The Seal Of The Ambia, And I Have Granted None More Honour And Greatness Than I Have Granted You, And On The Day Of Qiyaamat, You Will Be Shaded By The Shade Of The Arsh And The Radiant Crown Of Praise Will Be Adorned On Your Blessed Head, And I Have Attached Your Name To My Name, So That I Should Not Be Remembered At Any Instance Until You Are Remembered, And Verily I Have Created The World And The World's Entire Population So That Your Excellence And Honour Before Me Is Visible To Them All, And If You Were Not, I Would Have Not Created The Universe.**

#### **Revelation 4:**

Dailami narrates from Hazrat Abdullah Ibn Ab'bas رضى الله عنهما that,

**اتانى جبريل فقال ان الله يقول لولاك ما خلقت الجنة ولولاك ما خلقت النار**

**Jibra'eel Presented Himself Before Me And Said That Almighty Allah Says, If You Were Not I Would Not Have Created Heaven And If You Were Not I Would Have Not Created Hell.**

In other words, Hazrat Adam علي الصلوٰۃ والتسليم and the entire Aalam (i.e. The entire universe) are from You and through You. If you were not, neither would there have been any obedient ones, nor would there have been any sinful ones, so for whom then would Heaven and Hell have been! And in fact, Heaven and Hell themselves are parts of this universe upon whom the rays of Your existence has fallen. صلى الله تعالى عليه وآله وسلم

مقصود ذات اوست دگر جمگی طفیل  
منظور نور اوست وگر جمگی غلام

**The Primary Objective Is His ﷺ And Everything Else Is Secondary  
Only His Noor Is Visibly Manifest, While Everywhere Else Is Obscurity**

### Revelation 5:

Abu Nu'aim narrates in Hilya from Hazrat Anas Ibn Maalik رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

اوحى الله تعالى الى موسى نبى بنى اسرائيل انه من لقينى وهو جاحد باحد ادخلته النار قال يارب  
ومن احد قال ما خلقتك خلقاً اكرم على منه كتبت اسبه مع اسى فى العرش قبل ان خلق السموات  
والارض ان الجنة محرمة على جميع خلقى حتى يدخلها هو وامته قال ومن امته قال الحادون  
(وذكر صفتهم ثم قال) قال اجعلنى نبى تلك الامة، قال نبىها منها قال اجعلنى من امة ذلك النبى  
قال استقدمت واستاخرو لكن ساجد بينك وبينه فى دار الخلد

Almighty Allah sent Wahi towards Hazrat Moosa عليه الصلوة والسلام that, **Inform The Bani Isra'eel That Whosoever Does Not Believe In Ahmed, I Will Enter Into Hell, He Said, O My Rab'b, Who Is Ahmed? Almighty Allah Said I Have Not Created Any Creation Who Is More Honoured Than Him In My Divine Court. Even Before Creating The Skies And The Earth, I Inscribed His Name With My Name On The Arsh And Until He ﷺ And His ﷺ Ummah Does Not Enter Jannat, It Is Forbidden Upon All**

**Others. He Said, Who Is His Ummat? Almighty Allah Said, They Are Those Who Praise Abundantly, (And Then Mentioned Their Other Blessed Qualities). He Said, O Allah! Make Me The Nabi Of That Ummat. Almighty Allah Said, Their Nabi Will Be From Amongst Them, He Said O Allah! Make Me (From) The Ummat Of That Nabi. Allah Said, You Are In The Former Era And He Is In The Final Era But I Will Gather You And Him Together In The Eternal Abode.**

### **Revelation 6:**

Ibn Asaakir and Khateeb Baghdadi report from Hazrat Anas رضي الله عنه that Huzoor Sayyid ul Mursaleen عليه السلام said,

لَبَّاسِرِي بِي قَرَبِي رَبِّي حَتَّى كَانَ كَأَن بَيْنِي وَبَيْنَهُ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى ، وَقَالَ لِي يَا مُحَمَّدُ! هَلْ غَبَّكَ أَنْ  
 جَعَلْتُكَ آخِرَ النَّبِيِّينَ قُلْتُ لَا (يَا رَبِّ) قَالَ فَهَلْ غَمَّ أَمَّتْكَ أَنْ جَعَلْتَهُمْ آخِرَ الْأُمَمِ - قُلْتُ لَا (يَا رَبِّ) ، قَالَ  
 أَخْبِرْ أَمَّتْكَ أَنْ جَعَلْتَهُمْ آخِرَ الْأُمَمِ لَا فُضِّعَ الْأَمْرُ عِنْدَهُمْ وَلَا أَفْضَحَهُمْ عِنْدَ الْأُمَمِ

**On The Eve Of Isra, My Rab'b Granted Me Such Closeness That The Closeness Between Him And I Was That Of Two Bows And Even Less, My Rab'b Said To Me, Do You Have Any Grief That I Sent You After All The Other Ambia (i.e. As The Final Rasool) I Said No, O My Rab'b. He Said, Has It Aggrieved Your Ummat That I Made Them The Last Of All The Ummats, I Said No, O My Rab'b. He Said I Sent Them After All The Ummats So That I May Unveil The Other Ummats In Front Of Them, And So That I Do Not Unveil Them In Front Of Anyone.**

اللفظ لابن عساكر وليست عند لفظة يا رب في الموضعين انما زدت من عند الخطيب استحلاء

**Note:** These words are of Ibn Asaakir and according to him, the word ‘Ya Rab’b’ is not mentioned in both places, but I have added these here from Khateeb to attain its further sweetness.

## Revelation 7:

Abu Nu’aim narrates from Hazrat Anas Ibn Maalik رضي الله عنه and Baihaqi from Hazrat Abu Hurairah رضي الله عنه in Dalaa’il un Nubuwwah that Huzoor Sayyid ul Mursaleen عليه السلام said,

لما فرغت مما امرني الله به من امر السموات قلت يا رب انه لم يكن نبى قبلى الا وقد اكرمته جعلت  
ابراهيم خليلا وموسى كليما وسخرت لداؤد الجبال ولسليمان الرياح والشياطين واحييت لعيسى الموتى  
فما جعلت لى قال اوليس اعطيتك افضل من ذلك كله لا اذكر الا ذكرت معنى الحديث -

**As Per The Command Of Almighty Allah, When I Completed The Journey Of The Skies, I Said To Almighty Allah, O My Rab’b! You Blessed All The Ambia That Came Before Me With Great Virtues. You Made Ibrahim عليه السلام Your Khaleel And Moosa عليه السلام Your Kaleem, And For Dawood عليه السلام You Subdued The Mountains And For Hazrat Sulaiman عليه السلام You Subdued The Winds And The Shaitaans, And For Esa عليه السلام You Brought The Dead Back To Life. What Have You Made For Me? Almighty Allah Said, Did I Not Grant You Eminence Above Them All, That I Am Not Remembered Until You Are Remembered With Me?**

Except for this, Almighty Allah mentioned many other virtues of Huzoor ﷺ. These were the words from the Hadith of Hazrat Anas رضى الله عنه.

In the narration of Hazrat Abu Hurairah رضى الله عنه it is mentioned that Almighty Allah said,

ما اعطيتك خيرا من ذلك اعطيت الكوثر وجعلت اسبك مع اسى ينادى به فى جوف السماء (الى ان قال)  
وخبأت شفاعتك ولم اخباها النبى غيرك

In other words, **That Which I Have Given You Is Better Than What I Have Given Them All. I Have Granted You Kawthar And I Have Attached Your Name To My Name. It Is Announced Within The Skies... I Have Kept Your Intercession As A Grand Treasure And I Have Not Granted This Benevolence To Any Other Nabi.**

### Revelation 8:

The great Imam Hakeem Tirmizi and Baihaqi, and Ibn Asaakir narrate from Hazrat Abu Hurairah that Huzoor Sayyid ul Mursaleen ﷺ said,

اتخذ الله ابراهيم خليلا وموسى نجيبا واتخذنى حبيباً ثم قال وعزنى وجلالى لا وثرن حبيبى على خليلى ونجى

**Almighty Allah Made Ibrahim His Khaleel And Moosa His Naji And He Made Me His Habeeb (i.e. Most Beloved). Almighty Allah Then Said, I Declare An Oath By My Divine Honour And Majesty, Verily I Have Granted My Habeeb Eminence Over My Khaleel And My Naji.**

## Revelation 9:

Ibn Asaakir reports from Hazrat Abdullah Ibn Masood رضي الله عنه that,

قال لي ربي عز وجل نحلّت ابراهيم خلتي وكتبّت موسى تكليما واعطيت يا محمد كفاحا

**My Rab'b عز وجل Said To Me, I Blessed Ibrahim With My Friendship (i.e. Special Closeness) And I Conversed With Moosa, And I Granted You O Muhammad, My Direct Divine Attention And Closeness (By Allowing You To See My Divine Vision Without Any Veils)**

## Revelation 10:

Baihaqi reported from Wahb Ibn Munabbih رضي الله عنه that,

اوحى في الزبور يا داؤد انه سيأتي بعدك من اسمه احمد و محمد صادقا نبيا لا اغضب عليه ابدا ولا يغضبني ابدا (الى قوله) امته مرحومة اعطيتهم من النوافل مثل ما اعطيت الانبياء وافترضت عليهم الفرائض التي افترضت على الانبياء والرسل حتى ياتوني يوم القيامة نورهم مثل نور الانبياء الى ان قال يا داؤد فاني فضلت محمدا وامته على الامم كلها - الى اخره -

**Almighty Allah Revealed In The Holy Zaboor, That Soon After You The True Nabi Will Come Whose Name Is Ahmed And Muhammad, And Neither Will I Ever Become Displeased With Him And Nor Will He Disobey Me In Any Way... His Ummat Is The Chosen And Specially Blessed Ummat. I Have Blessed Them With Those Nawafil Which I Bestowed Upon The Ambia, And I Made Fard Upon Them Those**

**Commandments Which Were Fard Upon The Ambia And The Rasools, Until They Will Come Before Me On The Day Of Qiyaamat In Such A Condition, That Their Lights Will Be Glowing Like The Lights Of The Ambia. O Dawood, I Have Made Muhammad The Most Eminent And I Have Made His Ummah The Most Superior Above All The Other Ummats** صلى الله تعالى عليه وسلم

### **Revelation 11:**

Abu Nu'aim and Baihaqi report from Hazrat Ka'ab Ahbaar رضى الله عنه that, **A Person Mentioned To Him A Dream, In Which He Saw (It Was As If) The People Were Gathered For Accountability And The Ambia Were Being Called. With Every Nabi Came His Ummat, And With Every Nabi There Were Two Noors, And For Every One of His Ummat Was A Single Light Under Which He Walked. Then Muhammad ﷺ Was Called, And From His ﷺ Sacred Head And From Every Hair On His Blessed Face Distinct Bursts of Noor Were Emanating, And The One Seeing This Can Easily Distinguish, And For Every One of His Followers, Were Two Noors Like That of The Ambia, In The Light of Which Each of Them Walked.**

**Note:** Here, detail has only been mentioned about the Sacred Head of Huzoor ﷺ. Otherwise, the fact is that there will be light emanating from the Sacred Body of Nabi ﷺ from His ﷺ Sacred Head to His ﷺ Sacred Feet which I will further explain in 'The Second Spectacular Radiance', The 'Third Radiant Splendour' and the 'Thirty Fifth Blessed Statement' (in this book).

After listening to the dream, Hazrat Ka'ab رضي الله عنه said,

بِاللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَأَيْتَ هَذَا فِي مَنَامِكَ

**I Take An Oath By Allah, Except Whom There Is None Other Worthy Of Worship; You Saw This In Your Dream! (i.e. Did You Really See This?)**

He replied by saying yes. (Hazrat Ka'ab Ahbaar رضي الله عنه then said),

وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا الصِّفَةُ مُحَمَّدًا وَصِفَةُ الْأَنْبِيَاءِ وَأَمْبِيَاءِ فِي كِتَابِ اللَّهِ تَعَالَى فَكَأَنِّي قَرَأْتُهُ فِي

التَّوْرَةِ

**I Swear By Him In Whose Divine Power Is My Life! Verily, The Attributes Of Muhammad ﷺ Are Mentioned Exactly Like This In The Book Of Allah, And The Attributes Of The Past Ambia And That Of His Ummat. It Is As If You Read (And Explained) It Just As It Was Mentioned In The Taurat.**

## Revelation 12:

Imam Qastalani mentions in Mawahib ul Laduniyah and Al Minah ul Muhammadiyya the Risaala on Meelad, and he cited it from Imam Allama Ibn Taghrabak that, **Hazrat Adam علي الصلوة والسلام Said, O Allah Why Did You Keep My Designation Abu Muhammad? It Was Commanded, O Adam Raise Your Head. Adam علي الصلوة والسلام Raised His Head And Through The Veils He Saw On The Arsh, The Name Of Muhammad ﷺ, He Said, What Is This Light, Almighty Allah Said,**

هذا نور نبي من ذريتك اسبه في السماء احيد وفي الارض محيد

لولا ما خلقتك ولا خلقت سماء والارض

**This Is The Noor Of A Nabi Who Is From Your Offspring (i.e. Your Descendants). In The Skies His Name Is Ahmed And On The Earth He Is Muhammad. If He Were Not, Neither Would I Have Created You, Nor Would I Have Created The Skies And The Earth.**

### Revelation 13:

It is in Mawahib that when Hazrat Adam عليه الصلوة والسلام exited Jannat (i.e. Paradise), he saw the Blessed Name Muhammad, written on the legs (i.e. base) of the Arsh, and in every portion of Jannat. He said, O Allah! Who is this Muhammad? He said,

هذا ولدك الذي لولا ما خلقتك

**This Is Your Son (Descendant). If He Were Not,  
I Would Not Have Created You.**

He said, O Allah! Through the Blessings of this son, have Mercy on this father. Almighty Allah said, If You had to intercede for the entire population of the earth and the skies through the Wasila of Muhammad ﷺ, I would have accepted it.

**Note:** (Regarding the exit of Hazrat Adam عليه الصلوة والسلام from Jannat, it must be noted that) I (Aala Hazrat رضى الله عنه say, with the Divine Guidance of Allah), that when He exited Jannat, mountains of Fear of Allah struck His Heart. He then pondered on His lapse, and regretted what had happened, and the shame and modesty which Hazrat Adam عليه الصلوة والسلام felt at that time, and His condition, is one that can never be enveloped by words or writings. In such a time, if a person forgets some things of the past, it is in fact not surprising. Therefore, take heed! والله تعالى اعلم

### Revelation 14:

Imam Ibn Saba' and Allama Ghazni quote from Hazrat Sayyiduna Maula Ali كرم الله تعالى وجهه that,

ان الله تعالى قال لنبيه من اجلك اسطح البطحاء واموج الهوج وارفع السماء واجعل الشواب والعقاب

– ذكره الزرقاني في الشرح

In other words, Almighty Allah said to Nabi ﷺ, For Your sake, I Spread out the earth, and For your sake I Cause the Oceans To Flow, and (For Your sake) I Raise The Skies, and (For Your sake) I have stipulated Reward and Punishment. [Zarqani has mentioned this in his Sharh]

The essence of all these narrations is that the entire universe received the honour of existing, through the blessing of Sayyid ul Ka'inaat ﷺ.

وہ جو نہ تے تو کچھ نہ ہتا وہ نہ ہوں تو کچھ نہ ہو  
حباں ہیں وہ جہان کی حباں ہے تو جہان ہے

**When He Was Not, There Was Nothing, If He Is Not There Is Nothing,  
If The Soul Is In Existence, Then Only Is The Universe Existing**

### Revelation 15:

It is mentioned in the Fatawa of Imam Sirajud'deen Balqueeni that,  
Almighty Allah said to Huzoor Sayyid e Aalam ﷺ,

قد مننت عليك بسبعة اشیاء اولها انی لم اخلق فی السوات والارض اکرم علی منك

**I Have Bestowed Seven Favours Upon You. The First Amongst Them Is  
That There Is None In The Skies And Earth,  
Who Is More Honourable Than You.**

### Revelation 16:

Imam e Ajal Faqih Muhad'dith Arif Billah Ustadh Abul Qaasim Qushairi  
and Mufas'sir Tha'labi, and then Allama Qastalani رحمۃ اللہ علیہم state that  
Allah عزوجل said to His Habeeb e Kareem ﷺ that,

الجنة حرام علی الانبیاء حتی تدخلها وعلى الامم حتی تدخلها امتك

**Jannat Is Haraam (i.e. Forbidden) Upon The Ambia, Until Such Time That You Do Not Enter, And It Is Haraam Upon The Ummats, Until Your Ummat Does Not Enter.**

### **Revelation 17:**

Allama Ibn Zafar states in Khayr Al Bashar, and then Qastalani, Shaami, Halabi and Dalaji etc. quote in their distinguished books that, Almighty Allah says in the Holy Scripture of Hazrat Sha'ya علي الصلوة والسلام that,

That Servant of mine with whom I am most pleased, I will send down my Wahi (i.e. Revelation) upon him. He will make manifest my Justice among all the Ummats, and He will encourage them towards virtue. He will not laugh without reason, and his voice will not be heard in the market places, He will cause the blind to see and the deaf to hear, and he will revive the dead hearts. I will give him that which I have given to none others. Mushaf'fah will initiate a new Praise of Allah.

Mushaf'fah is a Name of our Huzoor e Aqdas ﷺ and it is similar in form and in name to the Name Muhammad. In other words, it means, one who is praised abundantly and repeatedly.

## Revelation 18:

Allama Faasi رحمه الله تعالى عليه quotes a few verses of the Taurait in Mataali' Al Masar'raat Sharh Dalaa'il ul Khayraat, in which Almighty Allah says,

يا موسى احمدني اذا مننت عليك مع كلامي اياك بالايهان باحمد ولو لم تقبل الايمان باحمد ما  
جاورتني في داري ولا تنعت في جنتي يا موسى من لم يؤمن باحمد من جميع المرسلين ولم يصدقته ولم  
يشفق اليه كانت حسناته مردودة عليه ومنعته حفظ الحكمة ولا ادخل في قلبه نور الهدى وامحو اسمه  
من النبوة يا موسى من امن باحمد وصدقته اولئك هم الفائزون ومن كفر باحمد وكذبه من جميع  
خلقي اولئك هم الخسرون اولئك هم النادمون اولئك هم الغافلون

**O Moosa! Proclaim My Praises, For I Have Done A Favour Upon You, That By Conversing With You, I Blessed You With Believing In Ahmed, And If You Had Not Acknowledged Bringing Imaan On Ahmed, You Would Not Have Attained Closeness To Me In My Nearness, Nor Would You Have Remained Comfortably In My Jannat. O Moosa! From Amongst All The Prophets, Whosoever Does Not Bring Imaan On Muhammad, And Does Not Confirm Him, And Is Not Desirous Of Him, All His Virtues Are Rejected, And I Will Stop Him From Guarding The Wisdoms, And I Will Not Put The Light Of Guidance In His Heart, And I Will Remove His Name From The Register Of The Ambia. O Moosa! Only He Who Brought Imaan In Ahmed And Confirmed Him, Will Reach Salvation, And From Amongst My Creation, Whosoever Rejected Ahmed And Denied Him, It Is He Who Is Incurring Loss, It Is He Who Is Disgraced, And It Is He Who Is Unaware.**

Praise be to Allah, these verses make very clear that pledge and covenant which is in the verse,

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

**You Must Most Definitely Believe In Him, And You Must Most Definitely Assist Him. [Surah Aal e Imran (3), Verse 81]**

**Note:** It is mentioned in some narrations that Almighty Allah said to His Most Beloved Habeeb e Kareem :  
:افضل الصلوة والتسليم

يا محمد انت نور نوري وسر سرى وكنوز هدايتي وخزائن معرفتي جعلت فدائك ملكى من العرش الى  
ما تحت الارضين كلهم يطلبون رضائى وانا اطلب رضاك يا محمد

**O Muhammad ﷺ! You A Are Noor (i.e. Light) of My Noor (i.e. Light), And A Secret Of My Secret, And A Treasure Trove Of My Guidance, And The Treasure Of My Ma'rifat! I Have Bestowed My Entire Kingdom, From The Heights Of The Arsh To The Depths Of The Earths Upon You. The Entire Universe Wishes For My Pleasure (i.e. For Me To Be Pleased With Them), And I Will Your Pleasure, O Muhammad!**

اللهم رب محمد صل على محمد وال محمد اسالك برضاك عن محمد ورضا محمد عنك ان ترضى عنا  
محمد او ترضى عنا ب محمد امين اله محمد وصل على محمد وال محمد وبارك وسلم

**O Allah! O Rab'b Of Muhammad ﷺ! Send Durood Upon Muhammad Mustafa ﷺ And Upon His Noble Family. I Invoke You Through The Wasila Of Muhammad Mustafa ﷺ Being Pleased With You, And You Being Pleased With Muhammad Mustafa ﷺ, That You Should Let Muhammad Mustafa ﷺ Be Pleased With Us, And Through The Wasila Of Muhammad Mustafa ﷺ May You Become Pleased With Us. O Creator Of Muhammad Mustafa ﷺ! Accept Our Dua, And Send Durood Upon Muhammad Mustafa ﷺ And Upon His ﷺ Noble Family, And Send Blessings And Peace.**

## THE SECOND RADIANT SPLENDOUR: Consists of The Blessed Sayings of Sayyid ul Mursaleen ﷺ

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These Radiant Splendours are glowing with three Splendid Rays.

### The First Splendid Ray: Source Evidence Concerning The Exalted Case

#### The First Blessed Saying

Ahmed, Bukhari Muslim and Tirmizi report from Hazrat Abu Hurairah رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا سيد الناس يوم القيامة وهل تدرون ماذا يجتمع الله الاولين والاخرين

في صعيد واحد الحديث بطوله

**I Am The Leader Of All On The Day of Qiyaamat. Do You Know The Reason For This? Almighty Allah Will Gather All The Former And Latter Ones In One Open Field. (After This A Lengthy Hadith Discussion Intercession Was Mentioned).**

It is mentioned in a narration of Sahih Muslim that Thareed and Meat was presented to Huzoor ﷺ.

Huzoor ﷺ bit into the shoulder piece of the sheep (i.e. goat) once and said,

انا سيد الناس يوم القيامة

**On The Day Of Qiyaamat, I Am The Leader Of The People.**

He ﷺ ate a bit more of that meat and said,

انا سيد الناس يوم القيامة

**On The Day Of Qiyaamat, I Am The Leader Of The People.**

When Huzoor ﷺ noticed that even after repeating this statement, the Sahaba did not enquire further about why He ﷺ said this, He ﷺ said,

الاتقولون كيفه

**Are You Not Asking, How So Is This?**

The Sahaba Said,

كيف هو يا رسول الله

**Ya Rasool'Allah ﷺ ! How So Is This?**

The Beloved Rasool ﷺ said,

يقوم الناس لرب العالمين

### **The People Will Be Standing Before The Rab'b of All The Worlds**

After saying this, Huzoor ﷺ mentioned the Hadith e Shafa'at, i.e. the Hadith proving intercession.

**Note:** The Sahaba were already aware of the absolute Leadership of Huzoor ﷺ, and with this whatever was mentioned to them was Imaan in essence, and there was no issue of any disputing.

This is why they did not ask the reason, but they did not realise that Huzoor ﷺ wanted to explain in detail His Grand Leadership, and is waiting so that after the question it would have been said that اوقع في التفتن هو.

When the Sahaba could not understand the reason for what was being said, Huzoor ﷺ then personally got their attention and asked the question, and then He ﷺ presented the response. صلى الله تعالى عليه وسلم

## The Second Blessed Saying

Muslim and Abu Dawud report from him as well (i.e. Hazrat Abu Hurairah) that Sayyid ul Mursaleen ﷺ said,

انا سيد ولد آدم يوم القيامة واول ينشق عنه القبر واول شافع واول مشفع

**I Am The Leader Of All The People On The Day Of Qiyaamat, And The First To Rise From My Sacred Grave, And I Am The First Intercessor And The First One Whose Intercession Will Be Accepted.**

## The Third Blessed Saying

Ahmed, Tirmizi And Ibn Majah report from Hazrat Sayyiduna Abu Sa'eed Khudri رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا سيد ولد آدم يوم القيامة ولا فخر وبيدي لواء الحمد ولا فخر

وما من نبي يومئذ ادم فبن سواه الا تحت لوائي

**I Am The Leader of All The People On The Day Of Qiyaamat, And I Do Not Say This With Any Pride, And I Will Have The Banner Of Praise In My Hand, And I Do Not Say This With Any Pride, And On That Day Adam And All The Others Nabis With Him Will Be Under My Banner.**

## The Fourth Blessed Saying

Daarmi, Baihaqi and Abu Nu'aim report from Hazrat Anas رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا سيد الناس يوم القيامة ولا فخر وانا اول من يدخل الجنة والافخر

**I Am The Leader of All The People On The Day of Qiyaamat, And I Do Not Say This With Any Pride, And I Will Be The First To Enter Jannat, And I Do Not Say This With Pride.**

## The Fifth Blessed Saying

It is reported by Haakim and by Baihaqi in Kitaabur Ru'yah from Hazrat Ubadah ibn Saamit Ansari رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا سيد الناس يوم القيامة ولا فخر ما من احد الا وهو تحت لوائى يوم القيامة ينتظر الفرج وان معى لواء الحمد انا مشى ويشى الناس معى حتى اتى باب الجنة فاستفتح فيقال من هذا فاقول محمد، فيقال مرحبا ب محمد، فاذا رايت ربي خرت له ساجدا انظر اليه

**I Am The Leader Of All The People On The Day Of Qiyaamat, And I Show No Pride. Every Person Will Be Waiting Under My Banner For An Opportunity, And The Banner Of Praise Will Be With Me Alone. I Will Proceed And The People Will Walk With Me, Until I Reach The Gates Of Jannat And Have It Opened. It Will Be Asked, Who Is It? I Will Say, (It Is) Muhammad. It Will Be Said, Welcome To Muhammad ﷺ! Then,**

**When I Will See My Rab'b, I Will Fall Into Sajdah Before Him, Looking Towards Him.**

### **The Sixth Blessed Saying**

Abu Nu'aim reports from Hazrat Abdullah ibn Ab'bas رضي الله عنه that Sayyid ul Mursaleen عليه السلام said,

ارسلت الى الجن والانس والى كل احمر واسود واحلت لي الغنائم دون الانبياء وجعلت لي الارض كلها  
طهورا ومسجدا ونصرت بالرعب اما مي شهرا فاعطيت خواتيم سورة البقرة وكانت من كنوز العرش  
وخصمت بها دون الانبياء فاعطيت المثنى مكان التورة والمئين مكان الانجيل والحواميم مكان  
الزبور وفضلت بالمفصل وانا سيد ولد آدم في الدنيا والاخرة ولا فخر وانا اول تنشق الارض عني وعن  
امتي ولا فخر بيدي لواء الحمد يوم القيامة وجميع الانبياء تحته ولا فخر والى مفاتيح الجنة يوم  
القيامة ولا فخر وبني تفتتح الشفاعة ولا فخر وانا سابق الخلق الى الجنة يوم القيامة والا فخر وانا  
امامهم وامتى بالاثار

**I Have Been Sent As A Rasool Towards The Jinn And Humans, And Every Red And Black (Person), And Distinct From All The Other Ambia, The Spoils (Of War) Were Made Halaal (i.e. Legitimate) For Me, And For Me The Entire Earth Was Made A Cleanser And Regarded A Masjid, And Ahead Of Me For A Distance Of One Month, I Was Aided With An Awe Inspiring Presence, And I Was Blessed With The Latter Verses Of Surah Baqarah Which Are From The Treasures Of The Arsh. This Was Specifically My Share, Distinct From The Other Ambia, And**

**In Place Of The Taurait, I Was Blessed With Those Surahs Of The Qur'an In Which There Are Less Than One Hundred Verses, And In Place Of The Injeel, Surahs Of A Hundred Verses, And In Place Of The Zaboor, The Surahs Of Haa-Meem, And I Was Granted Distinction Through Detail, Like It Is From Surah Hujurat Until The End Of The Qur'an, And In The World And In The Hereafter, I Am The Leader Of The Entire Bani Adam (i.e. All The Humans), And I Have No Pride Over This; And My Ummat And I Will Be The First To Rise From Their Graves, And I Have No Pride Over This, And On The Day Of Qiyaamat The Liwa ul Hamd (i.e. The Banner Of Praise) Will Be In My Hand, And All The Ambia Will Be Under It, And I Have No Pride Over This; And The Keys Of Jannat Will Be In My Control, And I Have No Pride Over This, And I Will Be The First To Make Shafa'at (i.e. I Will Be The First To Intercede), And I Have No Pride Over This; And I Will Be The First To Enter Jannat From The Entire Creation On The Day Of Qiyaamat And I Have No Pride Over This. I Will Be Ahead Of Everyone, And My Ummat Will Be Behind Me.**

اللهم جعلنا منهم فيهم ومعهم بجاهه عندك امين

**O Allah! Make Us From Amongst Them, In Them, And With Them,  
Through The Blessing Of The Nobility Of Your Beloved ﷺ In Your  
Divine Court**

This Faqeer says, it is necessary upon the Muslims to memorise (i.e. learn) this beautiful Hadith Shareef, so that they may become further aware of the excellence and uniqueness of their Most Illustrious Master ﷺ.

## The Seventh Blessed Saying

Ahmed, Baz'zar, Abu Ya'la and Ibn Hib'ban in his Sahih report from the Hadith e Shafa'at from Hazrat Janaab Afdal ul Awliyah Al Aw'waleen wal Aakhireen Sayyiduna Siddique e Akbar رضى الله عنه that the people will go to Hazrat Masih عليه الصلوة والسلام after having already gone to Hazrat Adam, Hazrat Nooh, Hazrat Khaleel and Hazrat Kaleem عليهم الصلوة والسلام and Hazrat Masih عليه الصلوة والسلام will say to them,

ذاكم عندى ولكن انطلقوا الى سيد ولد آدم

**I Will Not Be Able To Fulfil This Need Of Yours,  
But Go To Him, Who Is The Leader Of The Entire Bani Adam**

The People Will Present Themselves Before the Beloved Rasool ﷺ And Huzoor ﷺ Will Send Hazrat Jibra'eel e Ameen عليه الصلوة والسلام To Almighty Allah, In Order To Attain Permission (To Present Himself). Almighty Allah Will Grant Permission. The Beloved Rasool ﷺ Will Present Himself, And Will Remain In Sajdah For An Entire Week, Almighty Allah Will Say, Raise Your Head And Ask, It Will Be Heard; Intercede And Your Intercession Will Be Accepted. When Huzoor ﷺ Raises His Blessed Head, He Will Be Blessed With The Divine Vision Of His Rab'b, And Again He ﷺ Will Immediately Fall Into Sajdah, And He ﷺ Will Remain In Sajdah For Another Week. Again Almighty Allah Will Say The Same Loving Words. Huzoor ﷺ Will (Once Again) Raise His ﷺ Blessed Head, And Then He ﷺ Will Intend To Go Into Sajdah For The Third Time, And Jibra'eel e Ameen عليه الصلوة والسلام Will

Hold The Blessed Arm Of Huzoor ﷺ And Stop Him ﷺ. Huzoor ﷺ Will  
Then Say To His Most Merciful Rab'b,

يا رب جعلتني سيد ولد آدم ولا فخر

**O My Rab'b'! You Made Me the Leader Of  
The Bani Adam And I Have No Pride Over This**

### **The Eighth Blessed Saying**

Haakim, and Baihaqi in Fada'il us Sahaba reported from Ummul  
Momineen Siddiqah رضي الله عنها that Huzoor Sayyid ul Mursaleen ﷺ said,

انا سيد العالمين

**I Am The Leader Of All The Worlds**

**Note:** Imam Haakim has classified this narration as Sahih. Ibn Hajr said  
the same in Afdal ul Qira and kept it established, and there is a narrative  
in the Hadith. I say that I have mentioned it in the supplements.

### **The Ninth Blessed Saying**

Daarmi, Tirmizi and Abu Nu'aim with a merit of a Hasan narration, report  
from Hazrat Abdullah ibn Ab'bas رضي الله عنه that a few Sahaba were seated and  
having some discussion at the Sacred Court of Huzoor ﷺ while waiting

for Him ﷺ. Huzoor ﷺ then arrived and He ﷺ noticed that in their discussion one was saying that Almighty Allah made Hazrat Ibrahim عليه السلام His Khaleel. Another said, He conversed with Hazrat Moosa عليه السلام. A third person said, and Hazrat Esa عليه السلام is Kalimatullah and Roohullah. The fourth person said, Hazrat Adam عليه السلام is Safiyullah. When they had all said what they had to say, Huzoor Purnoor ﷺ came close to them and said, I heard your discussion and I heard how amazed you all were. Ibrahim is Khaleelullah, and he is as it is said, and Moosa is Najiyul'laah and indeed he is as it is said, and Esa is Roohullah and it is indeed as it is said, and Adam is Safiyullah, and it is in reality as it is said.

الا وانا حبيب الله ولا فخر، وانا حامل لواء الحمد يوم القيامة تحته، ادم فمن دونه ولا فخر، وانا اول شافع واول مشفق يوم القيامة ولا فخر، وانا اول من يحرك خلق الجنة فيفتح الله لي فيدخلنيها ومعى فقراء المؤمنين ولا فخر، وانا اكرم الاولين والآخرين على الله ولا فخر

**Hear You! And I Am Habeebullah (i.e. The Most Beloved Of Allah), And I Say This Without Any Pride, And On The Day Of Qiyaamat I Will Raise The Banner Of Praise, Under Which Will Be Adam And All Others Including Him, And I Say This Without Any Pride, And I Am The First Who Will Intercede And The First Whose Intercession Will Be Accepted And I Say This Without Pride, And I Will Be The First To Shake The Chain On The Door Of Jannat, Almighty Allah Will Open The Door For Me And Enter Me Into (Paradise), And With Me Will Be The Poor People Of My Ummat, And I Do Not Say This Out Of Pride And**

## **Boastfulness; And I Am The Most Honourable Before Allah Amongst All The Former And Latter Ones, And I Do Not Say This Out Of Pride.**

تحسينه هو الذي حققه السراج البلقيني في فتاواه

كما اثر عنه في امر القري وان خالف فيه ابو عيسى رحمه الله تعالى

**Note:** Siraaj Balqeeni classified this narration in his Fatawa as being Hasan and he further presented research on it, just as it is mentioned in Afdal ul Qira, even though Abu Esa عليه السلام disagreed with it.

### **The Tenth Blessed Saying**

Daarmi and Tirmizi on the merit of near soundness and Abu Ya'la and Baihaqi and Abu Nu'aim report from Hazrat Anas رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا اول الناس خروجا اذا بعثوا، وانا قائد هم اذا وفدوا، وانا خطيبهم اذا نصتوا، وانا مستشفعهم اذا حبسوا، وانا مبشرهم اذا يسوا الكرامة، والمفاتيح يومئذ بيدي، ولواء الحمد يومئذ بيدي، انا اكرم ولد ادم على ربي يطوف على الف خادمكانهم بيض مكنون ولؤلؤ منشور

**I Will Be The First To Emerge, When The People Will Rise From Their Graves, And I Will Be The Leader Of All When They Go Before Allah, And I Will Be Their Spokesperson When They Will Be In A State Of Awe, And I Will Be Their Intercessor When They Will Be Held Up By The Length Of The Day Of Reckoning, And I Will Give Them Glad-**

**Tidings When They Will Lose All Hope. The Keys To Honour And Mercy Will Be In My Hand On That Day, And The Banner Of Praise Will Be In My Hand On That Day. I Am The Most Honoured Compared To All The Other People Before My Rab'b. There Will Be A Thousand (Or Thousands) Of Servants Going Around Me On That Day, As If They Are Eggs Placed Securely, Or Pearls Spread Out.**

**Note:** From the apparent sense of the Hadith it seems that these servants will be around Huzoor ﷺ (i.e. in His ﷺ service) for the duration of the day of Reckoning, and it is not clear about others being in His ﷺ Service there.

فلا حاجة الى ما قال الزرقاني ان هذه الف من جملة ما اعدّ له فقد روى ابن ابى الدنيا عن انس رفعه  
ان اسفل اهل الجنة اربعين درجة من يقوم على رأسه عشرة آلاف خادم وعنده ايضاً عن ابن هيريرة  
ايضاً قال ان ادنى اهل الجنة منزلة وليس فيهم دني من يغدو ويروح عليه خمسة عشر ألف خادم ليس  
منهم خادم الا معه طرفة ليست مع صاحبه انه فان هذا في الجنة والذي له صلى الله تعالى عليه وسلم  
فيها لا يعلم الا ربه تبارك وتعالى، والله تعالى اعلم

However, there is no need for that which Zarqani said, that those one thousand will be of those who have been prepared for this duty. Ibn Abid Daniya reported a Marfu' narration from Hazrat Anas رضى الله عنه that for the Jannatis who are in the lowest level of Jannat, each will have ten thousand servants, and according to him it is narrated from Hazrat Abu Hurairah رضى الله عنه that it is for all the residents of Jannat as none is low amongst

them, there will be fifteen thousand servants daily, and in every one of those servants there will be some new splendour, which will not be found in the other, and because these servants will be in Jannat, so except Huzoor ﷺ none knows how many servants He ﷺ will have in Jannat.

### **The Eleventh Blessed Saying**

Bukhari has reported in Taarikh, and Daarmi has reported with a chain of reliability, and Tabrani in Awsat, and Baihaqi and Abu Nu'aim report from Hazrat Jabir ibn Abdullah رضى الله عنه that Sayyid ul Mursaleen ﷺ said,

انا قائد المرسلين ولا فخر ، وانا خاتم النبيين ولا فخر

**I Am The Leader Of The Rasools And I Show No Pride.**

**I Am The Seal Of The Nabis And I Show No Pride.**

### **The Twelfth Blessed Saying**

Tirmizi on the merit of near soundness reports from Hazrat Ab'bas ibn Abdul Mut'talib رضى الله عنه that Sayyid ul Mursaleen ﷺ said,

ان الله تعالى خلق الخلق فجعلنى فى خيرهم ، ثم جعلهم فرقتين فجعلنى فى خيرهم فرقة ، ثم جعلهم قبائل فجعلنى فى خيرهم قبيلة ، ثم جعلهم بيوتا فجعلنى فى خيرهم بيوتا ، فانا خيرهم نفسا وخيرهم بيتا

**When Almighty Allah Created The Creation, He Placed Me In The Best Of The Creation. Then When He Divided Them Into Two Groups, He**

**Placed Me In The Best Of Them, Then He Divided Them Into Generations (i.e. Families), And He Placed Me In The Best Family. So I Am Personally Better Than All The Creation Of Allah, And My Family Is Also The Best Of All Families.**

### **The Thirteenth Blessed Saying**

Tabrani reported in Mu'jam, Baihaqi in Dalaa'il, and Allama Qadi Iyadh reports in Ash Shifa with his own chain from Hazrat Abdullah ibn Ab'bas رضي الله عنه that Sayyid ul Mursaleen ﷺ said,

ان الله قسم الخلق قسمين فجعلني من خيرهم قسماً فذلك قوله تعالى اصحاب اليمين واصحاب الشمال فانا من اصحاب اليمين وانا خير اصحاب اليمين ، ثم جعل القسمين اثلاثاً فجعلني في خيرها ثلثاً وذلك قوله تعالى اصحاب الميمنة واصحاب المشئمة والسابقون فانا من السابقين وانا خير السابقين ، ثم جعل الاثلاث قبائل فجعلني من خيرها قبيلة وذلك قوله تعالى وجعلنكم شعوباً وقبائل لتعرفوا فانا من قبائل بني قيس عيلان بن كلاب فانا من خيرها بيتنا وذلك قوله تعالى انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا

**Almighty Allah Divided The Creation Into Two Categories, So He Placed Me In The Best, And This Is That Word Which Almighty Allah Mentioned (About) Those On The Right And Those On The Left, And I Am From Those On The Right, And I Am The Best Of All Those On The Right. It Is The Command Of Allah (About) Those On The Right And Those On The Left, And The Former Ones (i.e. Saabiqeen), So I Am From The Saabiqeen, And The Best From Amongst All Of Them. Then**

**He Divided Those Portions Into Tribes, So He Placed Me In The Best Tribe, And It Is The Command Of Almighty Allah That, We Made You As Branches And Tribes (i.e. Until The End Of The Verse ان اكرمكم عند الله اتقكم. Verily, The Most Honourable Amongst You Is He Who Is Most Allah Fearing), So I Am The Most Allah-Fearing (The Most Pious), And The Most Honoured In The Court Of Allah, And I Show No Pride Over This. Then Allah Divided The Tribes Into Families, So He Placed Me In The Best Family, And This Is (Based) On That Word Of Allah That, Allah Wills To Keep That Which Is Impure Away From You, O Family Of The Nabi! And That He Should Make You Completely Pure And Chaste.**

### **The Fourteenth Blessed Saying**

Ibn Asaakir and Baz'zar on the merit of Sahih narrate from Hazrat Abu Hurairah رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

**خيار ولد ادم خمسة نوح وابراهيم وموسى وعيسى ومحمد وخيرهم محمد صلى الله تعالى عليه وسلم**

**The Best Of The Descendants Of Adam علي الصلوٰة والسلام Are Five:**

- **Nooh** علي الصلوٰة والسلام
- **Ibrahim** علي الصلوٰة والسلام
- **Moosa** علي الصلوٰة والسلام
- **Esa** علي الصلوٰة والسلام
- **Muhammad** ﷺ , And The Best Of Them All Is Muhammad ﷺ .

**A Point To Note:** In'sha Allah, I will present further manifest references in 'The Second Spectacular Radiance' and in 'The Third Radiant Splendour'.

## **The Second Splendid Ray: Consists Of A Few Splendid Manifestations Concerning The Hereafter**

Numerous Ahadith e Mubaaraka have already passed on this discussion in ‘The First Spectacular Radiance’, and one should not be heedless to these (as well). والله الهادي.

### **The Fifteenth Blessed Saying**

It is reported in Sahih Bukhari and Sahih Muslim from Hazrat Abu Hurairah رضى الله عنه that Sayyid ul Mursaleen رضى الله عنه said,

نحن الاخرون السابقون يوم القيامة (زاد مسلم) ونحن اول من يدخل الجنة

**We Are (In Our Era) The Final Of All, And On The Day Of Qiyaamat (In Every Splendour) We Are First, And We Will Be The First To Enter Jannat.**

**Note:** قال الزرقاني فى كل شىء i.e. Zarqani says that this means in everything.

### **The Sixteenth Blessed Saying**

It is reported in the same from Hazrat Huzaifa رضى الله عنه that Huzoor Sayyid ul Mursaleen رضى الله عنه says about the past Ummats (i.e. the past nations),

هم تبع لنا يوم القيامة نحن الآخرون من أهل الدنيا والأولون يوم القيامة المقضى لهم قبل الخلائق

**They Will Follow Us On The Day Of Qiyaamat. We Were The Last To Come Into The World, But We Will Be The First On The Day Of Qiyaamat. Almighty Allah Will Ordain His Judgement For Us Before All The Rest Of The Creation.**

### **The Seventeenth Blessed Saying**

It is reported in Daarmi from Amr ibn Qais ibn Maktoom رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

ان الله تعالى ادرك بنى الاجل البرحوم واختصر لى اختصارا فنحن الآخرون ونحن السابقون يوم القيامة  
وانى قائل قولاً غير فخر ابراهيم خليل الله وموسى صفى الله وانا حبيب الله ومعنى لواء الحمد يوم القيامة

**When The Era Of Special Mercy Arrived, Almighty Allah Created Me, And He Blessed Me With That Which Is Perfectly Concise. We Are The Last To Arrive And The Foremost In Status On The Day Of Qiyaamat, And I Am Proclaiming A Word In Which I Have No Pride Or Arrogance. Ibrahim Is Allah's Khaleel, Moosa Is Allah's Safi, And I Am Allah's Habeeb (i.e. His Most Beloved), And The Banner Of Praise (Liwa ul Hamd) Will Be With Me On The Day Of Qiyaamat.**

Concerning the statement of Huzoor عليه السلام واختصر لي اختصاراً, the Ulama have said that,

1. I have been blessed with the most perfectly concise (i.e. shortest) Kalaam. In it the words are few, but the blessings are abundant.
2. (Or it means) The Era has been made short for Me so that My Ummat will remain in their graves for the shortest period.

**I (Aala Hazrat رضي الله عنه) further says with the Divine Guidance from Allah,**

3. (Or it means) This (My) Ummat was given a short lifespan so that they quickly leave the world and are saved from the vices of the world and thus their sins will be less.
4. (Or it means) For My Ummat, the duration of accountability (on the day of Qiyaamat), will be made so short by the command, 'O Ummat of Muhammad عليه السلام, I have forgiven My Rights upon you, so forgive your rights over one another and enter into Jannat.
5. (Or it means) The distance of the Pul Siraat is that of fifteen thousand years, but it will be shortened for my Ummat so that they will pass over the Bridge of Siraat in the blink of an eye or like the flash of lightning. i.e. كها في الصحيحين عن أبي سعيد الخدري رضي الله تعالى عنه.

just as it is mentioned in Sahihain (Bukhari and Muslim) from Hazrat Abu Sa'eed Khudri رضى الله عنه.

6. (Or it means) The day of Qiyaamat, which will be equal to fifty thousand years, will be shortened for My followers so much so, that it will feel like it only took the amount of time it takes to perform two Raka'ats of Fard (Namaaz) كما في حديث احمد و ابى يعلى و ابن جرير وابن كمال في حديث احمد و ابى يعلى و ابن جرير وابن كمال i.e. just as it is mentioned in the Hadith of Ahmed, Abu Ya'la, Ibn Jareer, Ibn Hib'ban, Ibn 'Adi, Baghawi and Baihaqi.
7. (Or it means) The knowledge and spiritual understanding which cannot be attained by striving for a thousand years, will be afforded to My Sahaba during the short time they spend in My service.
8. (Or it means) The distance between the earth and the skies is that of hundreds of thousands of years, but it was shortened for Me to the extent that My going and returning, and Me observing everything in detail, happened in just three portions (of the night).
9. (Or it means) Such a Book was revealed upon Me that in its few pages, all the things of the past and future have been explained in detail and in a manifest manner, so much so, that under each

verse is present (more than) sixty thousand sciences of knowledge, and through the Tafseer of just one of its verses seventy camels will be loaded. So what conciseness is more than this!

- 10.** (Or it means) The vast universe from the east to the west was made so small before Me, that I look at it and at all of what is to happen in it until Qiyaamat *كانما انظر الى كفى هذه* like how I am observing this Palm of Mine. *كما في حديث ابن عمر رضى الله تعالى عنهما عند الطبراني وغيره* i.e. just as it has been mentioned in Tabrani etc. in the Hadith of Ibn Umar *رضي الله عنهم*.

- 11.** (Or it means) My Ummat will be blessed with an abundance of rewards for their few virtuous deeds. *كما في حديث الاجراء في الصحيحين قال ذلكاوتيه من اشاء* i.e. just as it is mentioned in Sahihain in the Hadith regarding the rewards which will be received that Almighty Allah said, This is My Grace. I bestow it upon whosoever I Will.

- 12.** (Or it means) The difficult and demanding actions which were commanded for the past nations were taken away from my nation. In other words, they received five Namaaz instead of fifty and they are blessed with the blessings of fifty, and in Zakaat they are only responsible for one fortieth of their wealth instead of a quarter, and in the record book of their virtues they will get the reward of the same quarter. *وعلى هذا لقياس، ولحمد لله رب العالمين*. This too is

from the perfect conciseness of the words of Nabi Kareem ﷺ that one statement has so many different meanings.

هذه يدور على اللسان ووقع في التفسير فمنهم من ينسب لبنى اسرائيل كالبيض اوى ومنهم من يعينه اليهود كآخرين لكن رد عليهم الامام العلامة الجلال السيوطي قائلا انه لم يفرض على بنى اسرائيل خمسون صلوة قط ولا خمس صلوات ولم تجتمع الخمس الا لهذه الامة وانما فرض على بنى اسرائيل صلاتان فقط كما في الحديث اة وقام شيخ الاسلام ينتصر لهم بها ردة عليه الشمس الزرقاني وقد اخرج النسائي عن يزيد ابن مالك عن انس عن النبي صلى الله تعالى عليه وسلم في حديث البعراج قول موسى عليه الصلوة والسلام انه تعالى فرض على بنى اسرائيل صلاتين فبقا موبهياه والله تعالى اعلم

**Note:** This is that which circulates continuously on the tongues of the people, and it is what is evident from Tafseer. Some have attributed this to the Bani Isra'eel, such as Baidhawi, and some have stipulated this to refer to the Jews, like the latter scholars, but they have all been disproved by Imam Suyuti رضى الله عنه by him saying that, never were fifty Salaahs made Fard upon the Bani Isra'eel, and nor was five Salaahs gathered upon any other Ummat, but for this Ummat.

There were only two Salaahs (Namaaz) which were made Fard upon the Bani Isra'eel, just as it has been mentioned in the Hadith. Shaykh ul Islam probably took that stance to overwhelm the others based on the refutation of him (i.e. his view) by Shams Az Zarqani, and it is confirmed that Nasa'i reported from Yazid ibn Malik, and he reported from Hazrat

Anas رضي الله عنه that he reported this statement of Hazrat Moosa عليه الصلوة والسلام from the Hadith of Me'raj which he heard from Nabi Kareem ﷺ that, Almighty Allah made two Namaaz Fard on the Bani Isra'eel and they did not remain established on those two. (And Allah Knows Best).

## The Eighteenth Blessed Saying

Imam Ahmed, Ibn Majah, Abu Dawud Tayaalisi and Abu Ya'la report from Hazrat Abdullah ibn Ab'bas رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انه لم يكن نبى الله دعوة قد تخيرها في الدنيا واني قد اختبأت دعوتي شفاعة لامتي وانا سيد ولد آدم يوم القيامة ولا فخر، وان اول من تنشق عنه الارض ولا فخر، ويبدى لواء الحمد ولا فخر، ادم فمن دونه تحت لوائى ولا فخر (ثم ساق حديث الشفاعة الى ان قال) فاذا اراد الله ان يصدع بين خلقه نادى مناد ابن احمدا وامته فنحن الآخرون الاولون نحن آخى الامم واول من يحاسب فتفرج لنا الامم عن طريقنا فنمضى غرا محجلين من اثر الطهور فيقول الامم كادت هذه الامة ان تكون انبياء كلها- الحديث

In other words, **For Every Nabi There Was A Special Dua Which He Made (i.e. Used) In The World, And I Have Kept My Dua Safe For The Day Of Qiyaamat, And That Is The Intercession Of My Ummat, And I Am The Leader Of The Children Of Adam On The Day Of Qiyaamat, And My Objective Is Not To Show Pride, And I Will Be The First To Rise From My Holy Grave, And I Do Not Show Any Pride, And The Banner Of Praise Will Be Only In My Hand, And I Do Not Show Any Pride. Adam And All Those After Him Will Be Under My Symbol, And I Say**

**This Without Any Pride. When Almighty Allah Will To Judge Amongst The Creation A Caller Will Announce: Where Are Ahmed And His ﷺ Ummat? So Even Though We Are The Last, We Will Be (Summoned) First, And We Are The Last Of All The Ummats, But We Will Be The First To Have Our Accountability. All The Ummats Will Make Way For Us. We Will Walk With The Signs Of Our Ablution, With Glowing Faces And Radiant Limbs. All The Other Ummats Will Say, It Was Near That This Entire Ummat Would Have Become Ambia. [This (narration) is regarded brief by Ibn Majah]**

جمال پر تو شش در من اثر کرد  
و گرنه من ہماں خاکم کہ ہستم

**His Luminous Radiance Caused This Effect In Me  
Otherwise, I Am Truly Dust, No Matter What Else I May Be**

### **The Nineteenth Blessed Saying**

Maalik, Bukhari, Muslim, Tirmizi and Nasa'i report from Hazrat Jubair ibn Mut'im رضی اللہ عنہ that Huzoor Sayyid ul Mursaleen ﷺ said,

ان الحاشی الذی یحشر الناس علی قدمی

**I Am Haashir, For All The People Will Be Gathered At My Sacred Feet**

In other words, on the Day of Reckoning, Huzoor ﷺ will be ahead and all the Aw'waleen and Aakhireen will be following behind Huzoor ﷺ.

## The Twentieth Blessed Saying

Ibn Zanjawiya reports from Katheer ibn Mur'rah Hadhrami رضى الله عنه in Fazaa'il ul A'maal that he said, that Rasoolullah ﷺ said,

تبعث ناقة شود لصالح فيركبها من عند قبره حتى توافي به البحش قال معاذ اذن تركب العضباء  
يا رسول الله! قال لا تركبها ابنتي وانا على البراق اختصت به من دون الانبياء يومئذ ويبعث بلال  
على ناقة من نوق الجنة ينادى على ظهرها بالاذان فاذا سعت الانبياء وامبها اشهد ان لا اله الا الله  
واشهد ان محمدا رسول الله قالوا ونحن نشهد على ذلك

In other words, Huzoor Sayyid ul Mursaleen ﷺ said, **The Camel Of The Nation Of Thamud Will Be Resurrected For Hazrat Saleh عليه السلام And He Will Ride On It While Going Towards The Plains Of Resurrection.**

This humble servant says that it is the habit of the true lovers, that when they hear about the excellence of some radiant one or about some grand sign of honour, then immediately their sight turns towards their beloved, to see what has been blessed to them compared to this).

It is based on this that Mu'adh ibn Jabl رضى الله عنه said, **Ya Rasool'Allah ﷺ! Will Your Blessed Self Ride On Your Holy Camel 'Adhba? He ﷺ Said, No! On It Will Come My Beloved Daughter, And I Will Be Riding On The Buraq (i.e. The Heavenly Steed), For On That Day I Will Be Blessed With A Special Distinction Amongst The Ambia, And Bilal رضى الله عنه Will Come Riding One Heavenly Camel (As Well), And During**

**The Period Of Resurrection, He Will Call Out The Azaan While On Its Back. When The (Other) Ambia عليهم الصلوة والسلام And Their Ummats Will Hear; اشهد ان لا اله الا الله واشهد ان محمدا رسول الله They Will All Say, We Too Bear Testimony To This.**

Subhaan'Allah! When all the Aw'waleen and the Aakhireen are gathered in one place, even then the Blessed Name of our Master ﷺ will be above all the others, echoing from them all. Praise be to Allah! On that day, it will be completely manifest that our Huzoor ﷺ is Sayyid ul Ambia (i.e. The Master of all The Ambia). المنة لله تعالى - On that day it will become clear upon His ﷺ supporters and adversaries, The Rab'b of the worlds is One Allah, and through His deputising, Muhammadur Rasoolullah ﷺ is the leader of the worlds.

### **The Twenty-First Blessed Saying**

Tirmizi with the benefit of near soundness and correctness reports from Hazrat Abu Hurairah رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

**انا اول من تنشق عنه الارض فاكسى حلة من حلل الجنة اقوم عن يمين العرش ليس احد من الخلاق يقوم ذلك المقام غيري**

**I Am The First One Who Will Emerge From The Earth, Then The Maidens Of Jannat Will Garb Me In A (Heavenly) Garb. I Will Stand At Such A Place On The Right Side Of The Arsh, Where None Other From Amongst The Creation of Allah Will Be Allowed To Stand.**

## The Twenty-Second Blessed Saying

Ahmed, Daarmi, Abu Nu'aim (and these are his words) report from Hazrat Abdullah ibn Mas'ood رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

اول من يكسى ابراهيم ثم يقعد مستقبل العرش ثم اوتى بكسوتى فالبسها فاقوم عن يمينه مقاماً لا يقوم  
احد غيرى يغبطنى فيه الاولون والاخرون

**Hazrat Ibrahim عليه الصلوة والسلام Will Be The First To Be Garbed. He Will Sit Under The Arsh, Then My Blessed Garb Will Be Presented. I Will Wear It And Then Stand On The Right Side Of The Arsh, At Such A Station Where None Except Me Will Be Able To Stand. All The Former And Latter Ones Will Gaze At Me With Desire.**

## The Twenty-Third Blessed Saying

Ahmed, and then Baihaqi reports in Kitaab ul Asmaa Was Sifaat from Hazrat Abdullah ibn Ab'bas رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

اكسى حلة من الجنة لا يقوم لها البشر

**I Will Be Dressed In Such A Heavenly Garb That None (Other) Amongst The Creation Is Worthy Of Its Excellence And Honour.**

## The Twenty-Four Blessed Saying

Tabri reports in his Tafseer from Hazrat Abdullah ibn Umar رضي الله عنهما a Mawquf narration with his words, and he narrated a similar Marfu' narration like Ahmed's from Ka'ab ibn Malik رضي الله عنه that,

يرقى هو صلى الله تعالى عليه وسلم وامته، على كور فوق الناس

**On The Day Of Qiyaamat Huzoor ﷺ And The Ummat Of Huzoor ﷺ  
Will Be At A Height (Podium), Which Is The Highest  
Over All The People.**

## The Twenty-Fifth Blessed Saying

Ibn Jareer and Ibn Mardawiyah report from Jabir bin Abdullah رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا وامتي يوم القيامة على كور مشرفين على الخلائق ما من الناس احد الا ودانه منا

**On the Day of Qiyaamat, My Ummat And I Will Be On Heights Which  
Are The Highest. There Will Be None Who Will Not Wish That He Was  
From Amongst Us.**

تنبيه: اصل الحديث عند مسلم في باب اثبات الشفاعة من كتاب الايمان موقوف على جابر لكنه وقع فيه من الناسخين خبط وغلط في جميع الاصول حتى خرج اللفظ عن حد البعقول ولفظه هكذا قال نحن

نجيى يوم القيامة عن كذا كذا انظر اى ذلك فوق الناس به الحديث، وانها صوابه كما افاد الامام القاضى عياض واتبعته جماعة من العلماء واقر النوى فى البنهاج نجى يوم القيامة على كومه، والراوى اظلم عليه هذا الحرف فعبّر عنه بكذا وكذا وفسره بقوله اى فوق الناس وكتب عليه انظر تنبيهها فجميع النقلة اتفقوا ونسقوه على انه من متن الحديث ثم استوضح ذلك القاضى لحديث ابن عمر وحديث كعب بن كورين - قلت والعجب انه ذهل عن حديث جابر نفسه وقد كان ايضا عند الطبرى كما رأيت

**Note:** According to Imam Muslim رحم the actual Hadith is Mawquf at Sayyiduna Jabir رضى الله عنه in The Book of Imaan on the Chapter on the Endorsement of Intercession; however, there has been some carelessness by the scribes in this regard, to the extent that the words of the Hadith are not in the appropriate sense. In other words, we will come on the Day of Qiyaamat in such and such manner, i.e. we will be higher than all the others (until the end of the Hadith). The actual Hadith is just as Qadi Iyadh رحم explained it, and a Jama'at of Ulama followed him in this and in Minhaj, Imam Nawawi رضى الله عنه kept this established that, We will be on great heights (i.e. on exalted platforms) on the Day of Qiyaamat. The word كومه was hidden from the narrator (i.e. he missed it), so he interpreted it with the words كذا كذا (i.e. in such and such a manner) and with his words فوق الناس (i.e. above all the people), he explained it, and as a note of caution he wrote انظر (i.e. observe) in it and then all those who copied it did so in this same manner, making it seem as if it is part of the actual text of the Hadith. So Qadi Iyadh رضى الله عنه then wished to remove this from it, using the Hadith of Ibn Umar and Ibn Ka'ab.

I say it is surprising because Qadi Iyadh عليه السلام himself forgot the Hadith of Hazrat Jabir رضي الله عنه which he personally narrated, whereas according to Tabri that too is available, just as I have seen.

### **The Twenty-Sixth Blessed Saying**

It is in Sahih Muslim Shareef from Ubay ibn Ka'ab رضي الله عنه that Sayyid ul Mursaleen ﷺ said, Allah Almighty blessed Me with Asking thrice (i.e. making three Duas). I said twice,

اللهم اغفر لامتى، اللهم اغفر لامتى

**O Allah Forgive My Ummat! O Allah Forgive My Ummat!**

واخرت الثالث ليوم يرغب الي فيه الخلق كلهم حتى ابراهيم

**And I Have Safely Kept Away The Third (of Three Duas) For That Day When The Entire Creation Will Turn Towards Me (For Intercession), Even Hazrat Ibrahim Khaleelullah عليه الصلوة والسلام.**

**Beneficial Note:** The Hadith ان لكل نبي دعوة until the end of the Hadith, which has been mentioned in Musnad e Ahmed and in Sahihain from Hazrat Anas رضي الله عنه and which Imam Hakeem Tirmizi also narrated and he added these words at the end,

In other words, Sayyid ul Mursaleen ﷺ said,

وان ابراهيم ليبرغب في دعائي ذلك اليوم

**Even Hazrat Ibrahim عليه الصلوة والسلام Will Be Desirous of My Dua  
On That Day (i.e. On The Day Of Qiyaamat)**

# AHADITH PERTAINING TO SHAFAT (INTERCESSION)

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The Ahadith of Shafa'at (i.e. pertaining to intercession), are themselves classified as Mutawatir and every Muslim who is Sahih ul Imaan (i.e. who has true Imaan), knows that this Miraculous Station has neither been bestowed upon anyone else except the Most Blessed One, Who is The Most Eminent and The Most Worthy Leader, and this Grand Excellence did not suit any other great and exalted personality, and nor was anyone else granted this exalted and honourable position, or this degree of Belovedness, whereby He ﷺ was granted the honourable permission and the choice to make such a request for intercession. So, all those Ahadith (of Shafa'at) are beautiful elucidations explaining the excellence of The Most Magnificent Beloved ﷺ. However, here I will only present a few such Ahadith as an explanation, from where the humility of the other Ambia عليه السلام and the Power and Authority of Huzoor ﷺ can be seen.

**Note:** Under the Hadith of the commencement of intercession, Shaykh Muhaq'iq Maulana Abdul Haq Muhad'dith Delhvi رحمہ اللہ تعالیٰ states in the Sharh Mishkaat,

صواب است کہ ہمہ انبیاء و مرسلین صلوات اللہ علیہم اجمعین از  
درآمدن درین مقام و افتدایم بریں کار عاحبز و قاصر اند یحجز سید المرسلین  
وامام النبیین کہ بنہایت قرب و عزت و مکانیت مخصوص است و محمود  
و محبوب حضرت اوست

The proper view is that all the Nabis and Rasools ﷺ on arriving at this blessed station are found to be humbled and not having the said power here, except for the Master of The Rasools and The Leader of The Nabis ﷺ who is distinct in receiving this station of immense closeness, honour and eminence and He ﷺ is the Most Beloved and The Most Honoured in The Divine Court of Allah.

### **The Twenty-Seventh Blessed Saying**

In a detailed and lengthy Hadith Ahmed, Bukhari, Muslim and Tirmizi have reported from Hazrat Abu Hurairah رضى الله عنه and Bukhari, Muslim and Ibn Majah reported from Hazrat Anas رضى الله عنه and Tirmizi and Ibn Khuzaima reported from Hazrat Abu Sa'eed Khudri رضى الله عنه and Ahmed, Baz'zar, Ibn Hib'ban and Abu Ya'la narrated from Siddique e Akbar رضى الله عنه and Ahmed and Abu Ya'la narrated from Ibn Ab'bas رضى الله عنه a Marfu' narration attributed towards Sayyid ul Mursaleen ﷺ, and Hazrat Abdullah Ibn Mubaarak, Abi Shaiba, Abi 'Aasim and Tabrani have narrated it on the merit of Sahih through a Mawquf sense from Hazrat Salman Farsi رضى الله عنه.

**Note 1:** To present all their words (i.e. different narrations) will make it very lengthy.

**Note 2:** However, there are six Ahadith narrated by these Sahaba, but only two have been included, because the Hadith of Abu Hurairah رضى الله عنه is the appendage of the same which has been mentioned in 'The First Blessed Saying', and as for the narration of Hazrat Abu Sa'eed Khudri

رضى الله عنه, even though Tirmizi narrated only that much which is mentioned in the ‘The Third Blessed Saying’, but in the commentary he brought in its original form with the same lengthy chain of transmission, due to which this Hadith is its appendage, and the Hadith of Hazrat Siddique e Akbar رضي الله عنه is exactly the same as the Hadith mentioned in ‘The Seventeenth Blessed Saying’ and the Hadith of Ibn Ab’bas رضي الله عنه is that which is in ‘The Eighteenth Blessed Saying’. Hence, these four narrations have not been repeated, and only the Hadith of Hazrat Anas رضي الله عنه and Hazrat Salman رضي الله عنه have been included here in the count.

Hence, I have listed all those individual names systematically in one place, and then I am presenting that soul enlightening narration in an abridged format. وبالله التوفيق.

It is mentioned that, **On The Day Of Qiyaaamat Almighty Allah Will Gather All The Aw’waleen And Aakhireen On One Vast And Open Plain (i.e. Field), So That Everything Can Be In The Sight Of Those Observing, And So That They Can Hear The One Who Is Calling Out To Them. That Day Will Be Very Lengthy, And The Sun On That Day Will Be Given The Intensity Of Ten Years. Then It Will Be Brought Close To The Heads Of The People, Until Only Two Bows Distance Remains, And They Will All Start To Perspire (Immensely).**

**The Earth Will Soak In The Perspiration Up To The Height Of A Person And Then The Perspiration Will Start To Overflow Until People Will Be Diving In It, And They Will Be Plunging In It Like When Someone Dives Into Water.**

- Due to the closeness of the sun, they will become so troubled and aggrieved, and it will reach such a degree of discomfort that they will have the ability to observe but they will not have the capacity to tolerate it.
- After some pausing, they will be overwhelmed by three spells of anxiety.
- They will say to one another, Can you not see the calamity which we are facing? Look at our pathetic state. Why do we not seek out someone who will intercede for us before Almighty Allah?
- So that we be freed from this abode (of grief)
- Then amongst themselves they will resolve that Hazrat Adam عليه السلام is our Father, we should thus go to him, so they will all go to Hazrat Adam عليه السلام.
- Their condition of the sweating will be as if they have reigns in their mouths (like the reigns of an animal).
- They will say, O Our Father! O Adam! You are Abul Bashar (i.e. The Father of Mankind). Allah created you by His Divine Hand (i.e. Divine Power), and put in you the soul from Him, and He made the Angels prostrate before You and He allowed you to reside in Jannat.

- And He taught you the names of all things
- He made you His Safi
- Why do you not intercede for us in the Court of Your Rab'b?
- So that we may be freed from this (harsh) abode
- Are You not seeing what calamity we are facing and are You not seeing our pathetic condition?
- Hazrat Adam عليه السلام will say,

لست هنا كم انه لم يهينى اليوم الا ان ربى قد غضب اليوم غضبا لم يغضب قبله مثله

ولن يغضب بعدا مثله نفسى نفسى نفسى اذهبوا الى غيرى

**I Am Not In The Position For This. Today I Am Not Concerned About Anyone Else But Myself. Today, My Rab'b Has Displayed That Wrath, Like He Has Never Done Before, Nor Will He Do In Future. I Am Concerned About Myself! I Am Concerned About Myself! I Am Concerned About Myself! Go To Someone Else.**

- They will say, then to whom will you send us.

- He will say, Go to your second Father, Hazrat Nooh عليه الصلوٰۃ والسلام. He is the first Prophet whom Almighty Allah sent towards the earth. He is a grateful servant of Allah.
- The people will present themselves before Hazrat Nooh عليه الصلوٰۃ والسلام and say, O Nooh عليه الصلوٰۃ والسلام! O Allah's Nabi! You are the first Rasool of Allah who was sent towards the people on earth. Almighty Allah kept your name Abdush Shakoor.
- He blessed You with distinction and accepted your Dua, not leaving the sign of any unbeliever on the earth (at that time). Why do You not intercede for us in the Court of Your Rab'b? So that we may be freed from this (harsh) abode. Are You not seeing what calamity we are facing and are You not seeing our pathetic condition?
- He will say,

لست هنا كم انه لم يهينى اليوم الا ان ربى قد غضب اليوم غضبا لم يغضب قبله مثله

ولن يغضب بعدا مثله نفسى نفسى نفسى اذهبوا الى غيرى

**I Am Not In The Position For This. Today I Am Not Concerned About Anyone Else But Myself. Today, My Rab'b Has Displayed That Wrath, Like He Has Never Done Before, Nor Will He Do In Future. I Am Concerned About Myself! I Am Concerned About Myself! I Am Concerned About Myself! Go To Someone Else.**

- They will say, then to whom will you send us. He will say, Go to Khaleel ur Rahman Ibrahim عليه الصلوة والسلام for Almighty Allah has made him His Friend (i.e. near one).
- The people will go to Hazrat Ibrahim عليه الصلوة والسلام and say, O Khaleel ur Rahman! O Ibrahim عليه الصلوة والسلام! You are Allah's Nabi and His Khaleel amongst the inhabitants of the earth. Intercede for us before Allah, so that He may declare the judgement concerning us. Are you not seeing what calamity we are facing and are you not seeing our pathetic condition?
- Hazrat Ibrahim عليه الصلوة والسلام will say,

لست هناكم انه لم يهينى اليوم الا ان ربى قد غضب اليوم غضبا لم يغضب قبله مثله

ولن يغضب بعدا مثله نفسى نفسى اذهبوا الى غيرى

**I Am Not In The Position For This. Today I Am Not Concerned About Anyone Else But Myself. Today, My Rab'b Has Displayed That Wrath, Like He Has Never Done Before, Nor Will He Do In Future. I Am Concerned About Myself! I Am Concerned About Myself! I Am Concerned About Myself! Go To Someone Else.**

- They will say, Then to whom will you send us. He will say, Go to Esa عليه الصلوة والسلام . He is Allah's Special Servant and Allah's Rasool and His Kalima and a Soul from Him.

- He cures the leper and the blind and He brings the dead back to life. The people will go to Hazrat Masih (Esa) عليه الصلوة والسلام and say, O Esa عليه الصلوة والسلام! You are Allah's Rasool and You are that Word of Allah, which Allah sent towards Maryam, and You are the Soul from Him. You spoke while you were still in the cradle. Intercede for us before Allah, so that He may declare the judgement concerning us. Are you not seeing what calamity we are facing and are you not seeing our pathetic condition?

لست هنا كم انه لم يهينى اليوم الا ان ربى قد غضب اليوم غضبا لم يغضب قبله مثله  
ولن يغضب بعده مثله نفسى نفسى اذهبوا الى غيرى

**I Am Not In The Position For This. Today I Am Not Concerned About Anyone Else But Myself. Today, My Rab'b Has Displayed That Wrath, Like He Has Never Done Before, Nor Will He Do In Future. I Am Concerned About Myself! I Am Concerned About Myself! I Am Concerned About Myself! Go To Someone Else.**

- They will say, Then to whom will you send us. He will say,

ايتوا عبد افتح الله على يديه ويجيى في هذا اليوم امننا د انطلقوا الى سيد ولد آدم فانه اول  
من تنشق عنه الارض يوم القيامة ب ايتوا محبدا ان كل متاع في وعاء مختوم عليه  
كان يقدر على ما في جوفه حتى يفيض الخاتم

Go to His (Most Beloved And Chosen) Servant on whose Hand Almighty Allah has given triumph today, and who is fearless and in a tranquil state. Go towards Him, Who is the Leader of all the Children of Adam, and the one who was the first to emerge from the earth on the day of Qiyaamat. Go to Muhammad ﷺ. If there is some valuable item in a sealed vessel, can you attain what is inside without lifting the seal? The people will say, No!

- He will say,

ان محمداً صلى الله تعالى عليه وسلم خاتم النبيين

وقد حضر اليوم اذهبوا الى محمد فليشفع لكم الى ربك

Indeed, Muhammad ﷺ is the Seal of The Ambia (So until He does not open the Doors of intercession, no Nabi can do anything), and today He ﷺ is present here, so proceed to Him ﷺ. He should intercede for you before your Rab'b.

(By now the people would be exhausted and feeling dejected. They would have given up and lost all hope from everywhere else, so they will proceed towards the Court of the One at The Arsh, The Seal of the sequence of Risaalat, The One Who will open the Doors of Intercession, The Most Eminent Beloved, The Most Exalted and Sought One, The Refuge of the dejected, The Patron of The despondent, The Leader of The Universe, Huzoor Pur Noor

Muhammadur Rasoolullah Shaafi e Yaumun Nushoor افضل سالوات الله and present themselves in His ﷺ Exalted Court and say),

يا محمد ويا نبي الله انت الذي فتح الله بك وجئت في هذا اليوم امناً انت رسول الله وخاتم الانبياء اشفع لنا الى ربك ه فليقبض بيننا الاتري الى ما نحن فيه الاتري ما قد بلغنا

- O Muhammad ﷺ! O Allah's Nabi! You are Him, through Whom Almighty Allah granted true success, and today You are in the state of Refuge and Tranquillity. You Are Allah's Rasool and The Seal of The Ambia. Intercede for us before Allah, so that He may declare the judgement concerning us. Huzoor can indeed see what calamity we are facing and Huzoor can indeed see our pathetic condition?
- Now Huzoor Pur Noor ﷺ will say,

انا لها وان اصاحبكم

(In Other Words), **I Am Here To Intercede.**

**I Am The One Whom You Have Been Searching For All Over**

صلی اللہ تعالیٰ علیہ وسلم وبارک وشف و مجد و کرم

### **May Allah Send Down Durood And Salaam, Blessing You With Special Blessings, Mercy, And Eminence**

After this, Huzoor ﷺ mentioned the condition of His ﷺ Intercession (i.e. how it will happen). Up to here is the gist of half of the Hadith (on intercession).

**Note:** This word (i.e. the word beloved mentioned in the above praises of Nabi ﷺ) is in refutation of that impudent one who does not accept Shafa'at bil Wajaahat and Shafa'at Bil Muhabbat, whereas in reality it is this which is the means to Intercession, and the meaning which he has given is simply his nonsensical disrespectful babbling, and the meaning that he self-conceived for Shafa'at Bil Izn is simply futile, and is full of disrespect towards Almighty Allah, just as my beloved father قدس سرہ العالیہ has researched in Tazkiyat ul Iqaan and just as the other Ulama have mentioned in their books. Further, there is an abundance of Ahadith through which that self-conceived meaning and sense will never be a reality. So in the veil of this, he has rejected the actual Shafa'at, for that which he claims to accept, will never happen, and that which will happen, he does not accept. It is like a person saying that I do not reject the existence of humans, but that which the people refer to as human is non-existent, and the existing (human) is that which has five hands and twenty-two ears, and twenty-seven noses, and thirty-five mouths, and after climbing on a mountain he is resting coiled on a tree. Every sane and

intelligent person will immediately realise that this foolish one is in fact rejecting the actual existence of humans, even though he is craftily taking shelter in the word 'human'. [Note Ends]

The Muslims should observe even this much (i.e. the gist of the first half of the Hadith) with the eyes of Imaan.

**Firstly:** Think for a moment about The Grand Divine Wisdom of Almighty Allah, as to why Almighty Allah inspired upon the hearts of the people on the Day of Judgement to follow that particular sequence and go to the Nabis i.e. to the Ambia e Izaam عليهم الصلوة والسلام in this manner, and why were they immediately and initially not made to present themselves in the Exalted Court of Sayyid e Aalam ﷺ for Huzoor ﷺ is most certainly the intercessor and the One Whose Intercession is accepted.

If the people initially went to Him ﷺ they would have attained intercession, but if that had to happen, then how would the Aw'waleen and the Aakhireen, the supporters and the adversaries and all the creation of Almighty Allah have known that this Most Honourable Position is only the share afforded to the Exalted Master and the Greatest Leader ﷺ, Whose Eminent, Exalted and Authoritative Position is more exalted than the powerful courage of all the Ambia and Mursaleen.

Further ponder that there are hundreds of thousands and millions of ears who have listened to this Hadith and there are numerous servants who are well aware concerning this. On the day of Qiyaamat, there will be

Sahaba, Tabi'een, A'imma e Muha'ditheen, Awliyah e Kaamileen and Ulama e Aamileen present as well. Then why will this well-known fact (about the Beloved Nabi ﷺ being the One who will open Doors of Intercession) be erased from their hearts at that moment (i.e. why will they be made to forget this for that moment), and in such huge Jama'ats none will remember this for such a long time?

Then one after the other, they will continue listening to the answers given to them by the Ambia عليهم الصلوٰۃ والسلام, and still they will absolutely not be able to remember that this is the incident regarding which the True Informer ﷺ already informed us about. Now, also observe the matter of the Ambia e Kiraam عليهم الصلوٰۃ والسلام, they too will send the people from one Nabi to the next.

None of them will say, why are you being ruined for no reason; that which you are seeking is with the Most Beloved ﷺ. All this in fact will happen as a means to observing the Eminence, and to publicise the Honour and Nobility of the Most Honourable Beloved ﷺ.

ليقضى الله امرأ كان مفعولاً

**So That Allah Concludes That Action Which Was To Happen.**

صلی اللہ تعالیٰ علیہ وسلم

**Secondly:** We observed the answers of the Ambia e Kiraam عليم الصلوة والسلام and the Blessed saying of Huzoor ﷺ concerning Shafa'at (i.e. Intercession), and if you observe carefully, you will note that it is this which is the pleasure of Maqaam e Mahmood (i.e. The Exalted Station of Praise).

It is now as clear as the Sun that from amongst all the Stars of Risaalat and from amongst all the Lamps of Nubuw'wat, The Greatest, The Most Eminent, The Most Honoured, The Most Exalted and The Highest in Rank is that Glowing Sun of Arabia And That Radiant Moon of The Holy Haram, before Whose brightness and brilliance every other light is dimmed.

صلى الله تعالى عليه وسلم وبارك وشرف ومجد وكرم

**May Allah Send Down Durood And Salaam,  
Blessing You With Special Blessings, Mercy, And Eminence**

And From This The Eminence of The Five Top Most Ambia عليم الصلوة والسلام, for Hazrat Adam علي الصلوة والسلام is the first of the Ambia and the Father of the Ambia and the four Eminently designated Mursaleen are more exalted and eminent than all the other past Ambia and Rasools, so they have been blessed with eminence over them. والحمد لله الملك الجليل

## The Twenty-Eighth Blessed Saying

Ahmed and Tirmizi have reported with near soundness and correctness, and Ibn Majah, Haakim, and Ibn Abi Shaiba have recorded with the merit of Sahih from Ubay ibn Ka'ab رضي الله عنه that Huzoor Sayyid ul Mursaleen عليه السلام said,

اذا كان يوم القيامة كنت امام البنين وخطيبهم وصاحب شفاعتهم غير فخر

**When The Day Of Resurrection Arrives, I Will Be The Imam, The Spokesperson And The One Who Will Intercede For All The Ambia (And) I Have No Pride Over This.** صلى الله تعالى عليه وآله وسلم

## The Twenty-Ninth Blessed Saying

Imam Ahmed with the merit of Sahih reports from Hazrat Anas رضي الله عنه that Huzoor Sayyid ul Mursaleen عليه السلام said,

اني لقائم انتظرا متى تعبر الصراط اذا جاء عيسى عليه الصلوة والسلام فقال هذه الانبياء قد جاءتك يا محمديسألون او قال يجتمعون اليك يدعوا الله ان يفرق بين جميع الامم الى حيث يشاء الله لعظم ما هم فيه فالخلق ملجئون في العرق فاما البؤ من فهو عليه كالزكبة واما الكافر فيتغشاها الموت قال قال يا عيسى انتظر حتى ارجع اليك قال فذهب نبى الله صلى الله تعالى عليه وسلم فقام تحت العرش فلقي ما لم يلق ملك مصطفى ولا نبى مرسل - الحديث

**I Will Be Standing, Waiting For My Ummat To Pass Over Pul Siraat. Just Then Esa عليه الصلوة والسلام Will Come To Me And Say, O Muhammad ﷺ! These Ambia Have Come To Huzoor ﷺ With A Request, That Huzoor ﷺ Should Say To Almighty Allah That He May Split This Jama'at Of The Ummats Wherever He Wills, For The People Are In Immense Distress, And The Perspiration Has Reached The State Of Being Like Reigns. (It Is Mentioned In The Hadith) That For The Muslims It Will Be Like A Flu And It Will Overcome The Unbelievers Like Death. Huzoor ﷺ Will Say, O Esa! Wait Here Until I Return. Huzoor ﷺ Will Then Go And Stand Beneath The Arsh, Which Neither Any Other Angel Attained, Nor Did Any Nabi Or Rasool Attain... (Until The End Of The Hadith).**

### **The Thirtieth Blessed Saying**

It is reported in Musnad Ahmed and Sahih Muslim from him as well (i.e. Hazrat Anas رضي الله عنه) that Huzoor Sayyid ul Mursaleen ﷺ said,

اِنِّي بَابُ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَاسْتَفْتَحْ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ؟

فَأَقُولُ مُحَمَّدٌ، فَيَقُولُ بِكَ أَمَرْتُ أَنْ لَا تَفْتَحَ لِأَحَدٍ مِنْ قَبْلِكَ

**I Will Arrive At The Door of Jannat On The Day Of Qiyaamat And Have It Opened. The Gatekeeper Will Ask; Who Is It? I Will Say, Muhammad ﷺ, He Will Say, I Have Been Given The Command Only For Huzoor ﷺ And That I Should Not Open It For Anyone Before It Is Opened For Huzoor ﷺ.**

It is reported in the narration of Tirmizi that the Gatekeeper will stand up and say,

لا افتح لاحد قبلك ولا اقوم لاحد بعدك

**Neither Will I Open (The Door) For Anyone Before Huzoor ﷺ And Nor Will I Stand For Anyone Else After Huzoor ﷺ.**

(This is another Special Eminence Afforded to Huzoor ﷺ)

### **The Thirty-First Blessed Saying:**

Abu Nu'aim reports from Hazrat Abu Hurairah رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا اول من يدخل الجنة ولا فخر

**I Will Be the First To Enter Into Holy Paradise,  
And I Have No Pride Over This.**

### **The Thirty-Second Blessed Saying**

It is in Sahih Muslim from Hazrat Anas رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

انا اكثر الانبياء تبعا وانا اول من يقرب باب الجنة

## **On The Day Of Qiyaamat, I Will Have The Largest Ummat And I Will Be The First To Knock On The Door Of Jannat.**

In another narration of Muslim it is mentioned,

انا اول الناس يشفع في الجنة وانا اكثر الانبياء تبعاً

## **I Am The First Intercessor In Jannat And My Followers Will Be More Than That Of All The Other Ambia.**

Ibn-un Naj'jar reported it with these words,

انا اول من يدق باب الجنة فلم تسبح الا فان احسن من طنين الحلق على تلك البصاريح

## **I Will Be The First To Knock On The Door Of Jannat And No Ear Has Heard Any Sound Better Than The Sound Of The Shaking Of The Chains On The Doors At That Moment.**

### **The Thirty-Third Blessed Saying**

It is in Sahih Ibn Hib'ban from him as well (Hazrat Anas رضى الله عنه) that Huzoor Sayyid ul Mursaleen ﷺ said,

ان لكل نبي يوم القيامة منبر من نور واني لعلى اطولها وانورها فيجيئ منا ينادى ابن النبي الامي قال فيقول الانبياء كلنا نبي امي فالى اين ارسلك فيرجع الثانية فيقول ابن النبي الامي العربي قال فينزل

محمّد صلى الله تعالى عليه وسلم حتى يأتى باب الجنة فيقرعه (و ساق الحديث الى ان قال) فيفتح له  
فيدخل فيتجلّى له الرب تبارك وتعالى ولا يتجلّى لشيء قبله فيخر له ساجدا

**On The Day Of Qiyaamat, There Will Be A Mimbar (i.e. A Pulpit) Of Noor And I Will Be On The Tallest And The Brightest Mimbar Of them All. A Caller Will Come Forth And Announce, Where Is The Nabi Al Ummi? All The Ambia Will Say, We Are All Nabi Al Ummi, Who Is The One Specifically Being Mentioned? The Caller Will Go Back And Then Return Once More And Say, Where Is The Arabian Nabi Al Ummi? Now Nabi Muhammad ﷺ Will Descend From His Mimbar And Proceed Towards Jannat And He Will Have The Door Of Jannat Opened. Almighty Allah Will Divinely Manifest For Him And Allah Will Not Manifest (i.e. Grant His Divine Vision) To Anyone Else Before Him. Huzoor ﷺ Will Then Go Into Sajdah For His Rab'b.**

### **The Thirty-Fourth Blessed Saying**

يضرب الصراط بين ظهري جهنم فاكون اول من يجوز من الرسل بامته

It is in Sahihain from Hazrat Abu Hurairah رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said, **When The Siraat (i.e. The Bridge Of The Hereafter) Is Placed On The Back Of Jahannam, I Will Be The First To Pass Over It With My Ummat.**

## The Thirty-Fifth Blessed Saying

It is in Sahih Muslim from Hazrat Huzaifa رضي الله عنه and Hazrat Abu Hurairah رضي الله عنه and it is reported further in the works of Tabrani, Ibn Abi Haatim and Ibn Mardawiyah, from Hazrat Uqbah Ibn 'Aamir رضي الله عنه that Huzoor Sayyid ul Mursaleen عليه السلام said,

يقوم المؤمنون حتى تزلف لهم الجنة فيأتون آدم فيقولون يا ابانا استفتح لنا الجنة فيقول وهل اخرجكم من الجنة الا خطيئة ابيكم لست بصاحب ذلك ولكن اذهبوا الى بنى ابراهيم خليل الله قال فيقول ابراهيم لست بصاحب ذلك انا كنت خليلا من وراء وراء اعبدا الى موسى الذي كلبه الله تكليما قال فيأتون موسى فيقول لست بصاحب ذلك اذهبوا الى عيسى كلبه الله وروحه فيقول عيسى لست بصاحب ذلك فيأتون محمدا فيقوم فيؤذن له الحديث ، هذا حديث مسلم به وعند الباقيين اذا جمع الله الاولين والآخرين وقضى بينهم وفرغ من القضاء يقول المؤمنون قد قضى بيننا ربنا وفرغ من القضاء يقول المؤمنون فمن يشفع لنا الى ربنا فيقولون قد قضي ربنا وفرغ من القضاء قم انت فاشفع لنا الى ربنا اتتوا نوحا (وساق الحديث الى ان قال) فيا عيسى فيقول ادلكم على العبي الا فيأتوني فيأذن الله لي ان اقوم اليه فيثور مجلسي من اطيب ريح شتها احد قط حتى اتى ربي فيشفني ويجعل لي نور امن شعر رأسي الى ظفر قدمي

**When The Accountability And The Judgement For The Muslims Will Be Completed, Jannat Will Be Brought Close To Them. The Muslims Will Go To Hazrat Adam عليه الصلوة والسلام And Say, Our Accountability Has Been Completed, So Request Almighty Allah To Open For Us The Doors Of**

**Jannat. Hazrat Adam عليه الصلوة والسلام Will Present An Excuse And He Will Say, I Am Not In The Position For This, Go To Hazrat Nooh عليه الصلوة والسلام. He Too Will Refuse And He Will Send Them Towards Hazrat Ibrahim عليه الصلوة والسلام, He Will Say, I Am Not In The Position For This, Go To Moosa Kaleemullah عليه الصلوة والسلام. He Will Say I Am Not In The Position For This, So Go To Esa Roohullah Wa Kalimatullah عليه الصلوة والسلام. He Will Say, I Am Not In The Position For This, But Let Me Direct You Towards The Arabian Nabi Al Ummi. The People Will Then Present Themselves Before Me (And) Almighty Allah Will Grant Me Permission. The Moment I Stand, Such A Fragrance Will Emanate, That No Brain Has Ever Sensed Or Smelt Such A Fragrance Before, And I Will Then Present Myself Before My Rab'b. He Will Accept My Intercession And From The Hair Of My Head To The Nails Of My Toe, He Will Illuminate Me With Noor.**

### **The Thirty-Six Blessed Saying**

Tabrani reports in Mu'jam Al Awsat with the merit of a Hasan narration and Daraqutni and Ibn un Naj'jar report from Ameer ul Momineen Umar Farooq e Azam رضي الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

الجنة حُرِّمَتْ عَلَى الْأَنْبِيَاءِ حَتَّى ادْخُلُوهَا وَحُرِّمَتْ عَلَى الْأُمَمِ حَتَّى تَدْخُلَهَا أُمَّتِي

**Jannat Is Haraam Upon The Ambia Until Such Time That I Enter And It Is Haraam Upon The Ummats Until My Ummat Enters.**

A similar narration has been reported by Tabrani from Hazrat Abdullah Ibn Abbas رضي الله تعالى عنه.

## The Thirty-Seventh Blessed Saying

Ishaaq ibn Rahway reports in his Musnad that Ibn Abi Shaiba reports in his Musan'af while reporting from Imam Mak'hool Tabi'ee that there was a Jew who owed Ameer ul Momineen Hazrat Umar رضى الله عنه some money, so he said to him, By Allah who has granted Muhammad ﷺ eminence over all humans, I shall not spare you.

The Jew then took an oath rejecting the absolute eminence of Huzoor ﷺ. Hazrat Umar رضى الله عنه then struck him. The Jew came as a plaintiff in the Court of Huzoor ﷺ.

Huzoor e Aqdas ﷺ commanded Hazrat Ameer ul Momineen رضى الله عنه by saying, **You Struck Him, So Make Him Content**, and then He ﷺ then said while addressing the Jew,

بل يا يهودى ادم مصفى الله ابراهيم خليل الله وموسى نبي الله وعيسى روح الله وانا حبيب الله بل يا  
يهودى تسبى الله باسمين سبى بها امتى هو السلام وسبى بها امتى المسلمين وهو المؤمن وسبى بها  
امتى المؤمنين بل يا يهودى ان الجنة محرمة على الانبياء حتى ادخلها وهى محرمة على الامم حتى  
تدخلها امتى

**But O Jew! Adam Is Safiyullah, Ibrahim Is Khaleelullah, Moosa Is Najiyullah, Esa Is Roohullah And I Am Habeebullah (i.e. I Am The Most Beloved Of Allah), But O Jew! Allah Kept The Name Of My Ummah Upon Two Of His Names; Allah Is Salaam And He Kept The Name Of**

**My Ummah Muslimeen, Almighty Allah Is Momin And He Kept The Name Of My Ummah Momineen. But O Jew! Paradise Is Haraam (i.e. Forbidden) Upon All The Nabis Until Such Time That I Enter And It Is Haraam Upon All The Other Ummats Until Such Time That My Ummat Enters.**

### **The Thirty-Eighth Blessed Saying**

Ahmed, Muslim, Abu Dawood, Tirmizi and Nasa'i report from Hazrat Abdullah Ibn Amr Ibn Aas رضى الله تعالى عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

سَلُوا اللَّهَ تَعَالَى لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَبْعُ إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَارْجُوا أَنِ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ

**Request The Wasila For Me From Allah. It Is A Level In Jannah Which Is Not Worthy Of Anyone But A Servant Who Is From The Servants Of Allah And I Am Hopeful That I Am That Servant, So Whomsoever Asks The Waseela For Me, My Intercession Will Descend Upon Him.**

The Hadith of Hazrat Abu Hurairah رضى الله عنه is brief (on this discussion). The Sahaba asked, Ya Rasool'Allah ﷺ! What is Wasila? Huzoor Sayyid ul Mursaleen ﷺ said,

أَعْلَىٰ دَرَجَةٍ فِي الْجَنَّةِ لَا يَنْالُهَا إِلَّا وَاحِدٌ أَرْجُوا أَنِ أَكُونَ هُوَ

**It Is A Most Exalted Level In Jannah Which Will Not Be Afforded To Any, But To One Person. I Am Hopeful, That I Am That Person.**

The Ulama have stated that when Almighty Allah and His Rasool ﷺ mention any state of hope and expectation, then it is definitive. In fact, some Ulama have said that even the desire and wish in the words of the Awliyah also serve as evidence of confirmation.

ذكره الزرقاني عن صاحب النور بعض شيوخه في اقسام شفاعته صلى الله تعالى عليه وسلم

Zarqani reported this from the author of An Noor and he mentioned it from some of his Shuyookh while explaining some of the different categories of the Shafa'at, i.e. Intercession of Huzoor ﷺ

### **The Thirty-Ninth Blessed Saying**

Uthman ibn Sa'eed Daarmi reports in the book Ar Radd Alal Jahamiyyah from Hazrat Ubadah Ibn Saamit رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

ان الله رفعني يوم القيامة في اعلى غرفة من جنات النعيم ليس فوقى الاصلة العرش

**On The Day Of Qiyaamat, Allah Ta'ala Will Exalt Me In The Highest Level Of All Levels Of Jannat Un Na'eem, There Will Nothing Above Me, But The Arsh Of Allah.** والحمد لله رب العالمين

## **The Third Splendid Ray: Consists Of The Blessed Statements Of The Ambia e 'Izaam And The Mala'ika e Kiraam Concerning Their Leader** وعليهم الصلوة والسلام

### **The Fortieth Blessed Saying**

Ibn Jareer, Ibn Mardawiyah, Ibn Abi Haatim, Baz'zar, Abu Ya'la and Baihaqi through Abul Aaliyah narrate from Hazrat Abu Hurairah رضي الله عنه a lengthy Hadith on Me'raj that the Ambia عليهم الصلوة والسلام Praised and Glorified their Rab'b and mentioned their own exalted virtues. After all of them, Huzoor Purnoor, Khaatimun Nabiyyeen ﷺ said,

كلهم اثنى على ربه وانى مثنى على ربي الحمد لله الذى ارسلنى رحمة للعالمين وكافة للناس بشيرا و  
نذيرا وانزل على الفرقان فيه تبيين لكل شئ وجعل امتى خیرامة اخراجت للناس وجعل امتى امة  
وسطا وجعل امتى هم الاولون والاخرون وشرح لى صدرى ووضع عنى وزرى ورفع لى ذكرى وجعلنى  
فاتحا وخاتما

**All Of You Have Glorified Your Rab'b. Now I Will Glorify My Rab'b. Praise Be To Allah, Who Sent Me As Mercy Unto The Worlds And Who Sent Me As A Rasool Unto All Of Mankind, Giving Glad Tidings And Warning (Them); And He Revealed The Qur'an Upon Me And In It Is The Manifest Explanation Of Everything; And My Ummat Is The Best Of All Ummats, The Just Ummat And The Last Of The Era, But The First (i.e. Most Exalted) In Excellence; And My Chest Was Expanded For Me And My Burden Was Lifted From Me, And My Remembrance Was**

## **Exalted For Me, And I Was Made The One Who Opens The Door Of Risaalat And Seals The Door Of Nubuwwat.**

When Huzoor ﷺ completed his Magnificent Sermon, Hazrat Sayyiduna Adam عليه الصلوٰۃ والسلام said to the rest of the Ambia عليهم الصلوٰۃ والسلام ,

بهذا افضلکم محمد

### **This Is Why Muhammad ﷺ Is The Most Eminent Amongst You All.**

(Then when Huzoor ﷺ met with His Creator, Almighty Allah said, Ask! whatever it is that you wish to ask.) Huzoor ﷺ then mentioned all the virtues of the other Ambia by mentioning to Almighty Allah that these are all the virtues which He has bestowed upon the other Ambia. Almighty Allah then mentioned the excellence and the virtues of Huzoor ﷺ, mentioning all the Unique Blessings which He has bestowed upon Him ﷺ. After explaining this entire occurrence, Huzoor ﷺ said,

فضلنی ربی

### **My Rab'b Exalted Me**

Huzoor ﷺ then mentioned His ﷺ own virtues and the Unique Blessings which have been bestowed upon Him ﷺ. This detailed narration in fact covers two full pages.

## The Forty-First Blessed Saying

Haakim has mentioned in Kitaab ul Kuna, Tabrani has mentioned in Awsat, while it is reported by Baihaqi and then Abu Nu'aim in Dalaa'il un Nubuw'wat and Ibn Asaakir, Dailami and Ibn Bilal report from Ummul Momineen Siddiqa رضى الله عنها that Huzoor Sayyid ul Mursaleen ﷺ said,

قال لي جبريل قلبت الارض مشارقها ومغاربها فلم اجد رجلا افضل من محمد

ولم اجد بنى اب افضل من بنى هاشم

**Jibra'eel علي السلام Said To Me, I Turned Over The Earth From The East To The West And Searched, And I Did Not Find Any Person More Eminent Than Muhammad ﷺ, And Nor Did I Find Any Family More Eminent Than The Bani Hashim.**

Imam Ibn Hajar Asqalani says, The radiance of soundness is bursting from every angle of this text. نقله في البواهب (i.e. It has been narrated in Mawahib).

## The Forty-Second Blessed Saying

Abu Nu'aim mentions in Kitaab ul Ma'rifah, and Ibn Asaakir reports from Abdullah ibn Ghanam that, We were present in the Sacred Court of Huzoor Sayyid ul Mursaleen ﷺ when all of a sudden, a cloud appeared, (so) Huzoor Purnoor ﷺ said,

سَلَّمَ عَلَى مَلَكٍ ثُمَّ قَالَ لِي، لَمْ أَزَلْ أَسْتَأْذِنُ رَبِّي فِي لِقَائِكَ حَتَّى كَانَ هَذَا أَوْ أَنْ أُذِنَ لِي وَأَنِّي أَبْشُرُكَ أَنَّهُ لَيْسَ  
أَحَدٌ أَكْرَمَ عَلَى اللَّهِ مِنْكَ

**After Conveying Salaam, An Angel Said To Me, Forever I Have Been Requesting My Rab'b To Permit Me To Kiss Your Sacred Feet (i.e. To Meet Huzoor ﷺ) Until He Now Granted Me This Permission. I Am Giving Glad-Tidings To Huzoor ﷺ That There Is None More Beloved To Almighty Allah Than Huzoor ﷺ.**

### **The Forty-Third Blessed Saying**

Imam Abu Zakariya ibn 'Aa-id reports from Hazrat Sayyiduna Abdullah ibn Ab'bas رضى الله عنه that when mentioning the narration about the Sacred Birth of Huzoor ﷺ Hazrat Aamina رضى الله عنها says, I saw three such personalities that it seemed as if the sun was rising from their faces. One of them carried Huzoor ﷺ and then concealed Him ﷺ in his wings for a period of time, and he said something in the Blessed Ear of Huzoor ﷺ which I could not understand. However, I did hear him say this much,

أَبْشُرُ يَا مُحَمَّدُ! فَمَا بَقِيَ لِنَبِيِّ عِلْمٍ إِلَّا وَقَدْ أُعْطِيَتْهُ فَانْتَ أَكْثَرُهُمْ عِلْمًا وَأَشْجَعُهُمْ قَلْبًا مَعَكَ مِفْتَاحُ  
النَّصْرَةِ قَدْ بَسَّتِ الْخُوفَ وَالرَّعْبَ لَا يَسْبِقُ أَحَدٌ بِذِكْرِكَ إِلَّا وَجَلَ فُؤَادُهُ وَخَافَ قَلْبُهُ وَأَنْ لَمْ يَرْكَ يَا  
خَلِيفَةُ اللَّهِ

**O Muhammad ﷺ! Glad-Tidings To You, That The Knowledge Of No Nabi Has Been Left, Which Huzoor ﷺ Has Not Received, So Huzoor ﷺ**

**Has Been Blessed With More Knowledge Than All Of Them And More Courage Than Them All, With The Keys Of Victory Which Are In Huzoor's ﷺ Blessed Hands. Huzoor ﷺ Has Been Garbed With A Commanding And Awe Inspiring Presence. The Conscience Of One Who Hears The Name Of Huzoor ﷺ Will Be In Awe, And His Heart Will Be Awestruck, Even Though He Has Not Seen You, O Special Representative Of Allah!**

Ibn Ab'bas رضي الله عنه says,

كان ذلك رضوان خازن الجنان

**This (Angel) Was Ridwaan, The Gatekeeper Of Paradise.**

### **The Forty-Fourth Blessed Saying**

Ahmed, Tirmizi, 'Abd ibn Humaid, Ibn Mardawiyah, Baihaqi and Abu Nu'aim report from Hazrat Anas رضي الله عنه and Baz'zar reports from Hazrat Ameer ul Momineen Ali كرم الله تعالى وجهه in the form of a Mawquf narration, and Ibn Sa'ad reports from Abdullah ibn Ab'bas, Ummul Momineen Siddiqah, Ummul Momineen Umm e Salma, and from Umme Haani bint Abi Talib رضي الله عنها which is attributed to Nabi ﷺ Marfu'an that on the eve of Me'raj when Huzoor ﷺ intended to ascend onto the Buraaq it became startled (so) Jibra'eel Aameen عليه الصلوة والسلام said,

أبجد تفعل هذا (وفي البرفوع) الاتستحيين يا براق (وعند البزار) اسكني (ثم اتفقوا في المعنى واللفظ  
لانس) فوالله ما ركبك خلق قط اكرم على الله منه

**Are You Behaving In This (Defiant) Manner With Muhammad ﷺ! Are You Not Ashamed? Hold Still! By Allah! Never Has Anyone Rode On You, Who Is More Honourable Than Him In The Court of Allah.**

فرفض عرقا

**On This, The Buraaq Began To Perspire.**

[This Narration was through Qatadah from Hazrat Anas رضى الله عنه]

And Baihaqi, Ibn Jareer and Ibn Mardawiyah reported it through Abdur Rahmaan ibn Hashim ibn Utbah from Yunus, that Roohul Quds (i.e. Jibra'eel عليه الصلوة والسلام) said,

يا براق فوالله ما ركب مثله

**O Buraaq! By Allah! None As Exalted As Him  
Has Ever Ridden On You Before**

The same is also reported from the three Masters of Hadith, (amongst whom are) is Ibn Abi Haatim who reported from Hazrat Abu Sa'eed Khudri رضى الله عنه that Huzoor Sayyid ul Mursaleen ﷺ said,

## Other Ambia Before Me (Also) Rode On It

### The Forty-Fifth Blessed Saying

The statement of Hazrat Adam عليه الصلوة والسلام was already mentioned in ‘The First Revelation’, that Muhammad ﷺ is the Most Beloved to Almighty Allah compared to the rest of the creation, and He ﷺ is the Most Exalted and Most Honoured in His Divine Court.

### The Forty-Sixth Blessed Saying

The Statement of Hazrat Masih (Esa) عليه الصلوة والسلام was already mentioned in the ‘Seventh Blessed Saying’, that Muhammad ﷺ is the Leader of the entire Bani Adam.

# AHADITH PERTAINING TO THE IMAAMAT OF THE AMBIA

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I delayed the presentation of these Ahadith until this stage, because Huzoor Pur Noor ﷺ Himself mentioned that He ﷺ is the Imam ul Ambia (i.e. The Leader of The Prophets) on the Eve of Me'raj, and Hazrat Jibra'eel عليه الصلوة والسلام put Huzoor ﷺ forward as the Imam, and all the Ambia and Mursaleen عليهم الصلوة والسلام were immensely pleased with this, so these Ahadith are connected to the Blessed Sayings of Huzoor ﷺ and to the Blessed sayings of the Mala'ika and the Blessed sayings of the other Ambia. Hence, after all those Rays, (to present) His Special Manifestation is most appropriate.

## The Forty-Seventh Blessed Saying

On the Eve of Isra, Huzoor Sayyid ul Mursaleen ﷺ leading the Ambia e Kiraam عليهم الصلوة والسلام (in Salaah) has been reported from the Hadith of Hazrat Abu Hurairah, the Hadith of Hazrat Anas, the Hadith of Ibn Ab'bas, the Hadith of Ibn Mas'ud, the Hadith of Abi Laila, the Hadith of Abu Sa'eed, the Hadith of Umm e Haani, the Hadith of Ummul Momineen Siddiqa, the Hadith of Ummul Momineen Umm e Salma رضي الله عنهم and from the Athar of Ka'ab Ahbaar رحمه الله تعالى عليه. It is from Hazrat Abu Hurairah رضي الله عنه in Sahih Muslim that Huzoor Sayyid ul Mursaleen ﷺ said,

**I Saw Myself In The Jama'at (i.e. Assembly) Of The Ambia, And I Found Moosa, Esa And Ibrahim عيسىم الصلاة والسلام Performing Namaaz (Salaah).**

فحات الصلاة فامبتهم

**Then When The Time Of Namaaz Appeared, I Performed The Imaamat**

عز هذا البتن في البواهب تصحيح مسلم من رواية عبد الله بن مسعود رضي الله تعالى عنه ولم اره فيه  
عنه انها هو عنده من ابى هريرة وعجب ان الرزقاني ايضاً اقره فالله تعالى اعلم

**Note:** In Mawahib, this text has been attributed to Hazrat Abdullah ibn Mas'ud رضي الله عنه in Sahih Muslim, even though I have not seen it in Muslim on the authority of Ibn Mas'ud. According to Muslim, this is on the narration of Abu Hurairah رضي الله عنه. It is surprising that even Zarqani repeated it accordingly. Almighty Allah Knows Best.

It is from Hazrat Anas رضي الله عنه in the narration of Nasa'i that,

جمع لي الانبياء فقدمني جبريل حين امتهم

**The Ambia Were Congregated Together For Me.  
Jibra'eel Put Me Forward, While I Led The Prayer**

It is in the narration of Ibn Abi Haatim that,

فلم البث الا يسيرا حتى اجتمع ناس كثير ثم اذن مؤذن واقببت الصلوة فقمنا صفوفا نتنظر من يؤمننا  
فاخذ بيدي جبريل فقدمني فصليت بهم فلما انصرفت قال جبريل يا محمد! اتدري من صلى خلفك  
قلت لا، قال صلى خلفك كل نبي بعثه الله

**I Had Just Arrived When Many People Congregated. The Mu’azzin Proclaimed The Azaan And Preparation For Namaaz Commenced. We Were All Standing Waiting In The Saffs, As To Who Will Perform The Imaamat (i.e. Lead The Congregation). Jibra’eel Held My Hand And Put Me Forward. I Performed The Namaaz. After I Turned Salaam (i.e. After Completion Of Salaah), Jibra’eel Said, Does Huzoor Know Who Are All Those Who Performed Namaaz Behind You? I Said, No! He Said, Every Nabi Whom Almighty Allah Sent, Was Behind Huzoor ﷺ In Namaaz.**

In the Mawquf narration of Tabrani, Baihaqi, Ibn Jareer and Ibn Mardawiyah it is mentioned that,

ثم بعث له ادم فبن دونه من الانبياء فامهم رسول الله صلى الله تعالى عليه وسلم

**For Huzoor ﷺ, Adam And All The Nabis Were Raised (i.e. Sent Forth),  
So Huzoor ﷺ Led Them In Prayer.**

Ahmed, Abu Nu'aim and Ibn Mardawiyah report from Hazrat Ibn Ab'bas رضى الله عنه on the merit of a Sahih chain of transmission that when Huzoor ﷺ arrived at Masjid e Aqsa and stood up for Namaaz.

فاذا النبيون اجتمعون يصلون معه

**What Does He See? That All The Ambia Are In Namaaz With Huzoor ﷺ**

Hasan ibn Arfah, Abu Nu'aim and Ibn Asaakir report from Abdullah Ibn Mas'ud رضى الله عنه that, I entered the Masjid and recognised the Ambia. Some amongst them were in Qiyaam, while some others were in Ruku' and others in Sajdah.

ثم اقيمت الصلاة فامتهم

**Then Namaaz Was Ready (To Commence),  
And I Was The Imam Of All Of Them**

فصلى بهم ثم اتي باناء فيه لبن

Tabrani and Ibn Mardawiyah report from Abu Laila رضى الله عنه that Huzoor Pur Noor and Hazrat Jibra'eel صلى الله تعالى عليه وسلم arrived in Bait ul Maqdis. They found some people seated there.

They said,

مرحباً بالنبى الامى

### **Welcome To The Nabi Al Ummi**

And amongst them was a Peer (i.e. an elderly pious person), Huzoor ﷺ asked, O Jibreel, who is this? He said, This is Huzoor's ﷺ father Ibrahim عليه الصلوٰة والسلام and these are Moosa عليه الصلوٰة والسلام and Esa عليه الصلوٰة والسلام.

ثم اقيمت الصلوة فتدافعوا حتى قدموا محمدا صلى الله تعالى عليه وسلم

**Then When They Were Ready To Stand For Namaaz, They Put The Responsibility Of Imaamat Upon One Another, Until They Altogether Made Muhammad ﷺ Their Imam.**

Ibn Ishaq reports from Abu Sa'eed رضى الله عنه that while mentioning the Blessed meeting of the Ambia عليهم الصلوٰة والسلام he said,

فصلى بهم ثم اتى باناء فيه لبن

**Huzoor ﷺ Led Them In Namaaz,  
Then A Vessel Was Presented, In Which There Was Milk**

Abu Ya'la and Ibn Asaakir narrated from Hazrat Umme Haani رضي الله عنها

نشأ لي رهط من الانبياء فيهم ابراهيم وموسى وعيسى فصليت بهم

**A Jama'at Of Ambia Were Resurrected For Me Which Included Ibrahim, Moosa And Esa عليهم السلام , So I Led Them In Namaaz.**

Ibn Sa'ad narrates from the Ummahat ul Momineen and from Umme Haani and from Ibn Ab'bas رضي الله تعالى عنهم that,

رأيت الانبياء جمعوا لي فرأيت ابراهيم وموسى وعيسى فظننت انه لا بد لهم ان يكون لهم امام

فقد مني جبريل حتى صليت بين ايديهم

**I Saw That The Ambia Were Gathered For Me, So In Them I Saw The Khaleel, The Kaleem And The Masih As Well. I Realised That There Is Definitely An Imam Required For This Jama'at, So Jibreel عليه السلام Put Me In Front And I Led Them In Namaaz.**

**Note 1:** (Regarding the narration of the Ummahat ul Momineen) It is the same Hadith which is in the Forty-Fourth Blessed Saying.

**Note 2:** (Regarding this narration of Ibn Sa'ad)

وقم في الدار المنشور للامام الجليل الجلال السيوطي مانصه اخرج ابن سعد وابن عساكر عن عبد الله

بن عمرو ام سلبية وعائشه وام هاني وابن عباس رضي الله تعالى عنهم

It is mentioned in the Durr e Manthur of Imam Jalaalud'deen Suyuti, the source of which is that Ibn Sa'ad and Ibn Asaakir reported it from Abdullah Ibn Umar, Umme Salma, Aisha, Umme Haani and Ibn Ab'bas رضي الله تعالى عنهم.

اقول: نقل ابن عمر من خطأ النساخ وصوابه ابن عمرو فان الامام قال في الخصائص الكبرى قال ابن سعد انا الواقدي حدثني اسامة بن زيد الليثي عن عمرو بن شعيب عن ابيه عن جداه عن امر سلبية النخ وقال في اخره اخرجه ابن عساكر عنه اهـ - ظهرت معه فائدة اخرى وهو ان ابن عمرو رضي الله تعالى عنها انما يرويه عن امر المؤمنين امر سلبية رضي الله تعالى عنها فلا يعد مفرداً عنها وفائدة اخرى عن ابن عساكر انما اخرجه بسند اهـ عن ابن سعد فلا يظهر ان يقال اخرجه ابن سعد من طريقه ابن عساكر - والله تعالى اعلم

I (Aala Hazrat رضي الله عنه) say, The mention of Ibn e Umar here is an error of the scribes, as the correct name here is Ibn Amr, because Imam (Jalaalud'deen Suyuti) said in Al Khasa'is ul Kubra, that Ibn Saad said, Waaqidi informed me that, Usama Ibn Zaid Laithi narrated a Hadith to me from Amr Ibn Shu'aib who narrated from his father, who narrated from his grandfather, who narrated from Umme Salma. (Until the end of this narration). In the end of this, he said that Ibn Asaakir extracted and referenced this.

From this, another beneficial point which can be derived is that Ibn Amr رضى الله تعالى عنه narrates this from Ummul Momineen, Sayyidah Umme Salma رضى الله تعالى عنها. Hence, it will not be classified as a separate Hadith from the Hadith of Umme Salma. Another beneficial point to note here is that Ibn Asaakir, with his own chain referenced it from Ibn Sa'ad, so it becomes clearer if it is said that it was referenced (i.e. extracted) by Ibn Sa'ad and through him, Ibn Asaakir did so. (And Almighty Allah Knows Best).

Imam Waasti reports from Hazrat Ka'ab Ahbaar رحمه الله عليه that,

فاذن جبريل ونزلت الملائكة من السماء وحشي الله له المرسلين فصلى النبي صلى الله تعالى عليه وسلم  
بالملائكة والمرسلين فاذن جبريل ونزلت الملائكة من السماء وحشي الله له المرسلين فصلى النبي صلى  
الله تعالى عليه وسلم بالملائكة والمرسلين

**Jibreel عليه الصلوة والسلام Called Out The Azaan And The Angels Descended From The Skies And Almighty Allah Gathered And Sent The Mursaleen For Huzoor ﷺ, So Huzoor ﷺ Led The Mala'ika And The Mursaleen (i.e. The Angels And The Prophets) In Namaaz.**

**Note:** The Ahadith pertaining to the Imaamat of the Angels will appear in the 'Fourth Radiant Splendour' and the lengthy Hadith of Hazrat Abu Hurairah رضى الله عنه has already been mentioned in the 'Fortieth Blessed Saying' from which it is clear that,

## دخل فصلی مع الملائكة

**He ﷺ Entered And Performed Namaaz With The Angels.**

عن هشام بن عروة عن أبيه عن عائشة قالت قال رسول الله صلى الله تعالى عليه وسلم لما اسرى بي الى

السماء اذن جبريل فظننت الملائكة انه يصلى بهم فقد منى فصليت بالملائكة

**Ibn Mardawiyah Reported From Hisham Ibn Urwah Who Narrated From His Father, Who Narrated From Ummul Momineen A'isha رضى الله عنها That Rasoolullah ﷺ Said, On The Eve Of Me'raj, When I Ascended Towards The Skies Jibreel عليه الصلوة والسلام Called Out The Azaan, So The Angels Assumed That Jibreel عليه الصلوة والسلام Will Lead Them In Namaaz, But Jibreel عليه الصلوة والسلام Put Me Forward And I Led The Namaaz In The Skies.**

# THE ANNOTATION

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## The Forty-Eighth Blessed Saying

A Hadith which is cited in Shifa Shareef is narrated in the same, wherein it is mentioned that,

اطمع ان اكون اعظم الانبياء اجرا يوم القيامة

**I Am Hopeful That On The Day Of Qiyaamat, My Reward Will Be More Than That Of All The Ambia. The Forty-Ninth Blessed Saying:**

It is mentioned in the same that,

اما ترضون ان يكون ابراهيم وعيسى كلمة الله فيكم يوم القيامة ثم قال انها في امتي يوم القيامة

**Are You Not Pleased That Ibrahim Khaleelullah علي الصلوة والسلام And Esa Kalimatullah علي الصلوة والسلام Will Be Counted Amongst You On The Day Of Qiyaamat? Indeed, Both Of Them Will Be In My Ummat On The Day Of Qiyaamat.**

## The Fiftieth Blessed Saying

It is in Afdal ul Qira from the Fatawa of Imam Shaykh ul Islam, Siraaaj Balqueeni that Jibreel عليه الصلوة والسلام said to Huzoor ﷺ,

ابشرك فانك خير خلقه وصفوته من البشرك انك الله بما لم يحب به احد من خلقه لاملكا مقربا ولا نبيا

مرسلا الحديث

**Glad-Tidings To You, For Huzoor ﷺ Is The Best Of Allah's Creation, He (Allah) Has Chosen Huzoor ﷺ As The Best Amongst All Of Mankind And He Gave You That Which He Has Not Given To None Other, Neither To Any Near Angel, Nor To Any Rasool Or Nabi.**

## The Fifty-First Blessed Saying

Allama Shamsud'deen Ibn Al Jauzi in his Risaala e Meelad quotes a narration that Huzoor Sayyid ul Mursaleen ﷺ said to Hazrat Janaab Maulal Muslimeen, Ali e Murtadha كرم الله تعالى وجهه الكريم

يا ابا الحسن ان محمدا رسول رب العالمين وخاتم النبيين وقائد الغر المحجلين سيد جميع الانبياء

والمرسلين الذي تنبأ وادمر بين الباء والطين رؤف بالمؤمنين شفيح المذنبين ارسله الله الى كافة

الخلق اجمعين

O Abul Hassan! Verily Muhammad ﷺ is the Rasool of the Rab'b of the worlds, the Seal of the Prophets, the Leader of those with Glowing faces and with Glowing hands and feet, the Leader of all the Ambia and Mursaleen, and He was a Nabi then when Adam عليه الصلوة والسلام was still between water and dust. He ﷺ is immensely generous towards the Muslims, and the intercessor of the sinful. Almighty Allah sent Him ﷺ towards the entire creation.

### **The Fifty-Second Blessed Saying**

In some Ahadith it has been mentioned that,

لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعَى فِيهِ مَلَكٌ وَلَا نَبِيٌّ مَرْسَلٌ

**For Me There Is Such A Time With Almighty Allah, In Which There Is No Room For Any Close Angel Or Any Rasool Or Nabi.**

ذِكْرُهُ الشَّيْخُ فِي مَدَارِجِ النَّبَوَةِ

It Has Been Mentioned By Shaykh In Madaarij un Nubuwwah.

## The Fifty-Third Blessed Saying

Maulana Faadhil Ali Qari quotes in Sharh Shifa from Imam Tilmisaani that it is reported from Ibn Ab'bas رضى الله تعالى عنه, that Huzoor Sayyid ul Mursaleen ﷺ said that, Jibreel عليه الصلوة والسلام arrived and conveyed Salaam to Me by saying,

السلام عليك يا اول، السلام عليك يا آخر، السلام عليك يا ظاهر، السلام عليك يا باطن

**Salaam Upon You O The First, Salaam Upon You O The Final, Salaam Upon You O The Apparent, Salaam Upon You O The Veiled.**

I said, O Jibreel these are the Divine Attributes of the Creator, so how can they be attributed towards the creation? He said, By the command of Allah, I conveyed Salaam to Huzoor ﷺ in this manner. Through these attributes, Allah has granted Huzoor ﷺ eminence and distinction amongst all the Ambia and the Mursaleen عليهم الصلوة والسلام. From His Name and Attributes, He brought forth the Names and Attributes of Huzoor ﷺ. He named Huzoor ﷺ Awwal (i.e. The first) because Huzoor ﷺ is the first to be created amongst all the Ambia, And He named Huzoor ﷺ Aakhir (i.e. The Final) because in advent Huzoor ﷺ is the Final One and because Huzoor ﷺ is the Seal of the Prophets towards the final Ummat, and He named Huzoor ﷺ Baatin (i.e. The veiled) because two thousand years before the birth of Huzoor's ﷺ father Hazrat Adam عليه الصلوة والسلام, with a Red Noor, He inscribed with His Name, Your Name on the Axis of the Arsh and He commanded me to send Durood upon Huzoor ﷺ, (so) I conveyed

Durood upon Huzoor ﷺ for a thousand years until Almighty Allah sent Huzoor ﷺ forth as the Proclaimer of Glad-tidings and as a Warner, and inviter towards Almighty Allah, and a Radiant lamp, and He named Huzoor ﷺ Zaahir (i.e. The Apparent) because He granted Huzoor ﷺ triumph over all the other Religions in this time, and because He made manifest the honour and the excellence of Huzoor ﷺ in all the skies and earths, so there is nothing within them which has not conveyed Durood upon Huzoor ﷺ, and the Rab'b of Huzoor ﷺ sends Durood upon Huzoor ﷺ, and the Rab'b of Huzoor ﷺ is Mahmood and Huzoor is Muhammad ﷺ and the Rab'b of Huzoor ﷺ is Aw'wal, Aakhir, Zaahir and Baatin, and Huzoor ﷺ is Awwal, Aakhir, Zaahir and Baatin. After listening to this grand glad-tidings, Huzoor Sayyid ul Mursaleen ﷺ said,

الحمد لله الذى فضلنى على جميع النبیین حتى فى اسى وصفتى

**All Praise Due To Allah Who Granted Me Eminence Over All The Ambia, Even In My Name And In My Attributes.**

هكذا نقل وقال روى التلمسانى عن ابن عباس وظهره انه خرجه بسنده الى ابن عباس فان ذلك هو

الذى يدل عليه روى كما فى الزرقانى، والله سبحانه تعالى اعلم

In this manner, it was quoted and mentioned that Tilmisaani narrated from Ibn Ab'bas رضى الله تعالى عنه and what is evident is that Tilmisaani inferred it up to Ibn Ab'bas رضى الله تعالى عنه with his own Sanad because the word روى proves this just as it is in Zarqani. (And Almighty Allah Knows Best).

## THE THIRD RADIANT SPLENDOUR: Consists Of Unique Chains Of Transmission And Exceptional Hadith Narrations.

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The Hadith e Khasa'is (i.e. The Narrations Explaining the Distinctive Traits) refer to those Ahadith in which Huzoor ﷺ mentioned His Distinctive and Splendid Traits, which no other Nabi or Rasool received, and through which, He ﷺ mentioned that He ﷺ is the Most Eminent amongst all the Ambia Allah ﷺ. These narrations are Mutawatir ul Maa'na. Imam Qadi Iyadh quoted it in his Ash Shifa and said that this has come from five Sahaba e Kiraam; Hazrat Abu Zarr, Hazrat Ibn Umar, Hazrat Ibn Ab'bas, Hazrat Abu Hurairah and Hazrat Jaabir رضي الله تعالى عنهم. He then quoted four or five different statements from the Hadith. Allama Qastalani extracted this from Fathul Baari Sharah Sahih Bukhari of Imam Allama Ibn Hajr Asqalani and then wrote on it, in which he also referred to the Ahadith of Hazrat Huzaifa and Hazrat Ali رضي الله تعالى عنهم, and except for the narrations of Hazrat Jaabir and Hazrat Abu Hurairah رضي الله تعالى عنهم which have been mentioned in the Sahihain, he did not completely quote any Hadith.

This Faqeer رحمه الله تعالى gathered from numerous books and from various immediate and distant locations its chains, narrations, testimonies and subsidiaries and right now I have before my sight narrations which I have found from fourteen Sahaba e Kiraam رضي الله تعالى عنهم. They are Hazrat Abu Hurairah, Hazrat Huzaifa, Hazrat Abu Dardah, Hazrat Abu Umaama, Hazrat Saa'ib Ibn Yazeed, Hazrat Jaabir Ibn Abdullah, Hazrat Abdullah Ibn

Amar, Hazrat Abu Zarr, Hazrat Ibn Ab'bas, Hazrat Abu Moosa Ash'ari, Hazrat Abu Sa'eed Khudri, Hazrat Maula Ali, Hazrat Awf Ibn Maalik and Hazrat Ubaadah Ibn Saamit رضي الله تعالى عنهم. The narrations of each one of them is before me right now in its complete form. Imam Khaatim ul Huffaz, Allama Ibn Hajar Asqalani and then Imam Allama Ahmed Qastalani extracted these Khasa'is and distinctions from six similar paths of transmission, which were found in separate narrations, and he combined them to form between sixteen or seventeen distinct traits. This Faqeer رحمه الله تعالى even before being informed of their writings had already gathered thirty such Distinctive Traits والحمد لله رب العالمين.

### Note 1:

وجه التردد ان الامام نص على انه ينتظم بها اى بهذه الاحاديث سبع عشرة خصلة اه لكن فيها حديث  
البزار عن ابن عباس فضلت على الانبياء بخصلتين كان شيطانى كافرا فعانى الله عليه فاسلم وقال  
ونسيت الاخرى

The reason for hesitation or indecisiveness (between sixteen and seventeen) is because Imam Qastalani رحمه الله cited and declared that from these Ahadith, seventeen Unique Traits are derived. However, in his Hadith of Baz'zar which is reported from Hazrat Ibn Ab'bas رضي الله تعالى عنه it is stated that I have been blessed with eminence over the other Ambia e Kiraam عليهم الصلوة والسلام due to two traits: My shaitaan was an unbeliever so Allah assisted Me over it and he became a Muslim and then He (the

narrator) said that I have forgotten the second trait (i.e. This is why this becomes sixteen and not seventeen and hence the indecisiveness of whether it is sixteen or seventeen traits).

وقد كان العدد قبل ذلك خمسة عشر فالحافظ ضم الخصلتين وجعلها سبع عشرة وعندي في عدد  
المنسية خصلة بحيالها تأمل ظاهر لجواز ان تكون بعض ماعدت وقول الزرقاني هي مبنية في رواية  
البيهقي في الدلائل عن ابن عمر ومرفوعاً فضلت على ادم بخصلتين كان شيطان كافر افاعانى الله عليه  
حتى اسلم وكان ازواجى عوناً الى كان شيطان ادم كافراً وكانت زوجته عوناً عليه

Before this, the number was fifteen, then Hafiz added two traits making it seventeen. According to me, he stumbled by separating the traits as individual traits, for it is this which led to the indecisiveness, because it is possible that this one is also from amongst those which has already been counted, and the statement of Zarqani that these two traits have been mentioned in the Dalaa'il un Nubuw'wah of Baihaqi from this narration which is narrated as a Marfu narration from Hazrat Ibn Umar رضى الله تعالى عنهما that I was granted eminence over Adam عليه الصلوة والسلام due to two traits; My shaitaan was a kaafir so by the Divine Help of Allah, he became Muslim and My Wives are my ardent supporters but the Shaitaan of Hazrat Adam عليه الصلوة والسلام was an unbeliever and His wife was not in his support (i.e. in this sense).

اقول: لا يعرى عن بحث لان الكلام ههنا في التفضيل على ادم وثم في التفضيل على الانبياء طرّا واختصاصه صلى الله تعالى عليه وسلم باعانة الازواج من بين الانبياء قاطبة يحتاج الى ثبوت ، وبالجمله لا يلزم من هذا ان نكون البنسية هو هذه واذا لم يتبين الامر جاز ان تكون احدى ما مرت فلا يحسن عدها مفرزة - والله تعالى اعلم

I (Aala Hazrat (رضي الله عنه say, this discussion is debatable because here the discussion is about eminence over Hazrat Adam عليه الصلوة والسلام whereas there, the eminence is related to all the Ambia عليهم الصلوة والسلام. Further, to count the support of the Blessed Wives of Nabi ﷺ to be a unique trait compared to all the Ambia عليهم الصلوة والسلام is one which requires proof. The crux of the matter is that it is not necessary that the trait that was forgotten is this trait, and when the situation is not clear then it could also be possible that the forgotten trait is one of the earlier traits that have been mentioned. Hence, to count it as an individual trait is not meritorious and Almighty Allah Knows Best.

This also is the confirmation of what these two Imams have said, that if with even more effort, these Ahadith are observed and pursued, it is possible that even more traits will be found. Even though this Faqeer currently does not have the time to adopt such in-depth research, nor does a sluggish and short-sighted person like me have the capability with his weak search resources to do this. If some well acquainted and well informed Aalim firmly settles into doing this, it will not be surprising if the number of paths of transmission and the number of traits would

increase. I am intending that, In'sha Allah ul Azeez, after completion of this Risaala and answering the numerous Masa'il which came from Hyderabad, Bangalore, Punjab, Sultanpur and Khayrabad etc. and from some other specific cities and due to giving full consideration to responding as soon as possible to this query which came from Monger, all the other responses have been delayed. By Allah's Grace, after completing this, I will attempt to write a Risaala entitled Al Bahs ul Faahis An Turuqi Hadithil Khasa'is and I will attempt to present every path of transmission and every narration individually therein, and discuss the traits that will be extracted therefrom وبالله التوفيق لا رب غيره (And the Divine Guidance is from Allah and there is none Worthy of Worship except Allah).

Here, with the concern of not making it too lengthy, I will only point to the main parts of the Hadith in which it has been mentioned that, I have been given eminence over all the Ambia due to such and such virtues, and I have been granted those traits that none other has received; because the objective of this Risaala is to at least fulfil this. والله الحجد

Muslim reported from Hazrat Abu Hurairah رضى الله عنه and similar to it, is reported by Baz'zar with a strong Sanad, and Ibn Jareer, Ibn Abi Haatim, Ibn Mardawiyah, Baz'zar, Abu Ya'la and Baihaqi reported in the Hadith of Me'raj.

In the first path of transmission, it has been mentioned,

فضلت على الانبياء يست

**I Have Been Granted Eminence Over All The Ambia,  
Due To Six Reasons (i.e. Six Special Traits)**

In the second path of transmission, this much is extra,

لم يعطها كان قبلي

**None Other Has Been Blessed With These Virtues Before Me**

In the third path of transmission it is mentioned,

فضلت باربع

**I Have Been Blessed With Eminence Due To Four Reasons (Traits).**

The Hadith of Abu Umaama رضى الله عنه also commences with the same words. Ahmed and Baihaqi extracted and authenticated this (in the narration of Saa-ib Ibn Yazeed).

It is mentioned,

فضلت على الانبياء بخمس

**I Have Been Given Eminence Over All The Ambia With Five Traits.**

[This has been reported by Tabrani]

(In the narration of) Jaabir Ibn Abdullah رضى الله عنه it is mentioned,

اعطيت خمساً لم يعطهن احد قبلى

**I Have Been Given Five Things Which None Other Has Received Before**

**Me.** [This has been reported by Bukhari, Muslim and Nasa'i]

As per Abdullah Ibn Amar Ibn Al Aas, Ahmed, Baz'zar,

عند احمد والبخاري والبيهقي باسناد صحيح

According to Ahmed, Baz'zar and Baihaqi with Sahih chains of transmission.

ابوذر، احمد، دارمي، ابن ابى شيبه، ابو يعلى، ابو نعيم، بيهقي، بزار باسناد جيد، ابن عباس احمد

والبخاري في التاريخ والطبراني والثلثة الاخرى في حديث بسند حسن

As per Abu Zarr, Ahmed, Daarmi, Ibn Abi Shaiba, Abu Ya'la, Abu Nu'aim, Baihaqi, Baz'zar with a Strong Chain; Ibn Ab'bas, Ahmed and Bukhari in Taarikh and three others in one Hadith with a Hassan Chain of Transmission.

ابوموسى احمد وابن ابى شيبة والطبرانى باسناد حسن

From Abu Moosa, Ahmed, Ibn Abi Shaiba and Tabrani with a Hasan chain of transmission.

ابوسعيد الطبرانى فى الاوسط بسند حسن

Abu Sa'eed in Tabrani Awsat with a Hassan chain of transmission.

مولى على عند البزار وابى نعيم

Maula Ali according to Baz'zar and Abu Nu'aim

It must be noted that in these six narrations as well, five traits were mentioned which none other had received before Huzoor ﷺ. In the first and the second narration, the words احد قبلى are mentioned. In the third narration the words من الانبياء are mentioned. And in the remaining narrations, the words نبى قبلى are mentioned, and the crux of all the narrations is the same.

In the narration of Maula Ali كرم الله تعالى وجهه الكريم in the second path of transmission, it is without fixing the quantity.

اعطيت مالم يعط احد من الانبياء

اخرجه ابن ابي شيبة

I received that which no other Nabi got. [Ibn Abi Shaiba extracted and authenticated this]

In the third path of transmission, it is mentioned,

اعطيت اربعا لم يعطهن احد من انبياء الله تعالى قبلي

اخرجه احمد البيهقي بسند حسن

I was blessed with four things which none before Me has ever received. [Ahmed and Baihaqi extracted and authenticated this with a Hasan chain of transmission]

It is from Ibn Ab'bas رضي الله تعالى عنه in the second path of transmission,

فضلت على الانبياء بخصلتين - اخرجه البزار

I have been granted Eminence over the Ambia through two traits. [Baz'zar extracted and authenticated it]

The Hadith of Awf Ibn Maalik رضى الله عنه also has five traits but it has been mentioned in this manner,

اعطينا اربعاً لم يعطهن احد كان قبلنا وسألت ربي الخامسة فاعطانى بها (وهى ما هي)

**We Have Been Given Four Traits That None Before Us Has Received, And I Asked For The Fifth From My Rab'b And He Bestowed It Upon Me As Well And It Is That (In Other Words, What Can Be Said About That Fifth Trait).**

Then after mentioning the four traits, He ﷺ mentioned the special fifth trait by saying,

سألت ربي ان لا يلقاه عبد من امتي يوحد الا ادخله الجنة - اخرجه ابو يعلى

**I Requested From My Rab'b That None From My Ummat Who Proclaims His Tauheed Should Meet With Him, Except That He Enters Him Into Jannat.** (Abu Ya'la extracted and authenticated it).

It is mentioned in the narration of Hazrat Ubaadah Ibn Saamit رضي الله عنه

ان النبي صلى الله تعالى عليه وسلم خرج فقال ان جبريل اتاني فقال اخرج فحدث بنعمة الله التي انعم بها عليك فبشرني بعشر لم يؤتها نبى قبلى - اخرجه ابن ابى حاتم وعثمان بن سعيد الدارمي في كتاب الرد على الجهمية وابونعيم -

**Jibra'eel عليه الصلوة والسلام Presented Himself Before Me And Said, Please Emerge And Announce Those Favours Which Almighty Allah Has Bestowed Upon You. He Then Gave Me Glad-Tidings Of Ten Eminent Traits Which None Other Has Received Before Me.**

Ibn Abi Haatim and then Usman Ibn Sa'eed Daarmi reported it in Ar Radd Alal Jahamiyyah and Abu Nu'aim extracted and authenticated it.

From these narrations alone, it is clear that the limitation and restriction of the quantity is not meant here. In some narrations there is mention of two, while in other narrations there is mention of three, four, five and six, while in some up to ten are mentioned, and the fact of the matter is that there is no end (i.e. limit), even if it goes up to one hundred or two hundred. It is from the amazing subtleties of this that from these Ahadith, this Faqeer has gathered thirty traits just as I mentioned earlier and if the quantities of two to ten are calculated, which appear in the Ahadith then they add up to thirty.

Imam Allama Jalaalud'deen Suyuti رحمه الله gathered almost two hundred and fifty special traits of Huzoor ﷺ and this was only his knowledge. Those who were more knowledgeable than him knew even more.

The Ulama who possess special secretive knowledge (i.e. Ilm e Baatin) are aware of many more (such traits) compared to the Ulama e Zaahir, and then all the knowledge has no comparison by thousands of levels compared to the greatest Aalim, Huzoor Sayyid e Aalam ﷺ.

**Note:** My beloved father رحمه الله also presented a beautiful statement in An Naqaawatun Naqawiyya Fil Khasa'isin Nabawiy'yah.

جزا الله علماء الامة خير جزاء امين

**Allah Bless The Ulama Of The Ummah With The Best Reward. Aameen.**

None other knows the Fada'il (i.e. The Virtues) and the Khasa'is (i.e. The Special Exclusive Traits) of Huzoor ﷺ more than He ﷺ knows them, and the One with more Knowledge than Huzoor ﷺ is His Rab'b and His Creator.

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

**And Verily, The End Is Towards Your Rab'b.  
[Surah An-Najm (53), Verse 42]**

It is He, Who bestowed upon Him ﷺ thousands of Eminent Virtues and Magnificent Traits and kept it without limitations for eternity.

وَلَا خَيْرَ لَكَ خَيْرٌ لَكَ مِنَ الْأُولَى

**And Verily, The Subsequent Is Better For You Than The Previous.**  
**[Surah Ad-Duha (93), Verse 4]**

This is why it has been mentioned in a Hadith that Huzoor Sayyid ul Mursaleen ﷺ said to Janaab Siddique e Akbar رضى الله عنه,

يا ابا بكر لم يعلمنى حقيقة غير ربى  
ذكره العلامة الفاسى فى مطالع البسات

**O Abu Bakr! None Recognises Me In Reality But My Rab'b.**  
[Allama Faasi Mentioned This In Mataali ul Masarrat]

تراچناں کہ توئی دیدہ کجا بیند  
بقدر بینش خود ہر کسے کند ادراک

**None Is Like You Are, So How Can Any Eye See One Like You?**  
**For Each One Sees And Beholds, Based On The Power Of His Vision.**

صلى الله تعالى عليك وعلى الك واصحابك اجمعين

**THE FOURTH RADIANT SPLENDOUR:** Consists of The Pure Athaar (i.e. Traditions) of The Sahaba e Kiraam, And The Remaining Matters Which I Promised In The Introduction.

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### **The First Narration**

Baihaqi reports from Hazrat Abdullah Ibn Masood رضي الله عنه that,

ان محمدا صلى الله تعالى عليه وسلم اكرم الخلق على الله يوم القيامة

**Verily, Muhammad ﷺ Is The Most Eminent Before Allah, Compared To The Entire Creation On The Day Of Qiyaamat.**

### **The Second Narration**

Ahmed and Baz'zar, and then Tabrani reports from him with a chain of reliability that,

ان الله تعالى نظر الى قلوب العباد فاختر منها قلب محمد صلى الله تعالى عليه وسلم فاصطفاه لنفسه

**Almighty Allah Looked Towards The Hearts Of All His Servants And He Preferred The Heart Of Muhammad ﷺ Amongst Them, And Chose Him For His Divine Self.**

### The Third Narration

Daarmi and Baihaqi reported from Abdullah Ibn Salaam رضي الله عنه that,

ان اكرم خلق الله على الله ابو القاسم صلى الله تعالى عليه وسلم

**Verily, The Most Exalted In Allah's Creation By Him, And The Most Eminent One, Is Abul Qasim عليه السلام.**

### The Fourth Narration

Ibn Sa'ad reports through Mujalid Sha'bi from Abdur Rahmaan Ibn Zaid Ibn Al Khat'tab that Zaid Ibn Amr Ibn Nufail used to say that,

**I Was In Shaam (i.e. Syria) So I Went To A Monk And Said To Him, I Hate Idol Worshipping, Judaism And Christianity, So He Said, Then Do You Want Deen e Ibrahim? O Brother Of The People Of Makkah! You Are Asking For That Deen Which You Will Never Find Anywhere Today, So Go To Your City,**

فان نبيا يبعث من قومك في بلدك يأتي بدين ابراهيم بالحنيفة وهو اكرم المخلوق على الله

**So, Indeed From Your Nation, In Your City A Nabi Will Appear. He Will Bring The Deen e Haneef Of Hazrat Ibrahim عليه الصلوة والسلام. He Will Be Most Beloved To Almighty Allah In The Entire Creation.**

This Zaid Ibn Amr who has been mentioned, was from amongst the Muwah'hids of the days of ignorance. His beloved son, Sa'eed Ibn Zaid is from amongst the illustrious Sahaba and from amongst the Asharah Mubash-sharah. رضي الله تعالى عنهم اجمعين

### The Fifth Narration

Ibn Abi Shaiba and Tirmizi report with the advantage of a near sound narration and Haakim with clarification of correctness and Abu Nu'aim and Khara'iti report from Abu Moosa Ash'ari رضي الله عنه that,

Abu Talib went to Syria with a group of leaders from the Quraish and Huzoor Purnoor Sayyid ul Mursaleen ﷺ was also among them. They then arrived at the monastery of the monk Buhaira.

The monk emerged from the monastery and came towards them. (In the past) whenever any caravan would pass by, the monk would neither come out of his monastery and nor would he show any inclination or courtesy towards them in any way.

However, on this occasion he personally emerged from the monastery and walked through the people and directly went to Huzoor ﷺ. He then held the Sacred Hand of Huzoor ﷺ and said,

هذا سيد العالمين هذا رسول رب العالمين يبعثه الله رحمة للعالمين

## **This Is The Leader of All The Worlds. He Is The Rasool Of The Rab'b Of All The Worlds. Allah Will Send Him As Mercy Unto All The Worlds.**

These leaders of the Quraish said, What do you know? He said, When you passed through this valley there was not a single tree or rock that did not make Sajdah, and they do not make Sajdah for any other, except for a Nabi, and I recognised Him ﷺ due to his Mohr e Nubuw'wat (Seal of Nubuw'wat) which is below His ﷺ Shoulder Area, and looks like an apple.

The monk then returned to his monastery and came back with food for the caravan, but he found that Huzoor ﷺ was not present amongst them. A person was sent out to call Huzoor ﷺ. When He ﷺ returned, a cloud shaded Him ﷺ, hovering over His Blessed head. The monk said,

انظروا اليه غمامة تظله

## **All Of You Look Towards Him, A Cloud Is Giving Him Shade.**

These people had already occupied the shaded area under the tree, so Huzoor ﷺ did not get any space under the shade of the tree. So, He ﷺ remained standing in the Sun. Immediately, the shade of the tree bent in the direction of Huzoor ﷺ.

**Note:** Shaykh Muhaq'qiq states in Lam'aat that Imam Ibn Hajr Asqalani said in Asaaba that all the reliable narrators in this Hadith are completely trustworthy.

## The Sixth Narration

Abu Nu'aim reports from Hazrat Tameem Daari رضي الله عنه that, one night while he was in the deserts of Syria a Jinn announced to him the arrival of Huzoor Sayyid ul Mursaleen ﷺ. In the morning, he went to a monk and explained what had happened. The monk said,

قد صدقوك يخرج من الحرم ومهاجرة الحرم وهو خير الانبياء

**The Jinns Have Told You The Truth. He ﷺ Will Arrive In The Haram And He ﷺ Will Migrate Towards The Haram, And He Is The Best Amongst All The Ambia.**

## The Seventh Narration

Ibn Asaakir, Abu Nu'aim and Khara'iti reported from some of the People of Khath'am that one night we were seated by our idols and we were having a session to discuss a case, when all of a sudden, we heard an unseen voice saying,

يا ايها الناس ذروا الاجسام

ما اتم وطائش الاحكام

ومسند الحكم الى الاصنام

هذا نبى سيد الانام

اعدل ذى حكم من الاحكام

يصدع بالنور وبالاسلام

ويجزر الناس عن الآثام

مستعلن في البلد الحرام

**O Idol Worshippers! You Are Not Of Those Who Mention The Commands, But You Are Of Those Who Take Your Cases Before Your Idols. This Is The Nabi Who Is The Leader Of The Universe. He Is The Most Just In Judging In The Commands. He Explains Manifestly The Light Of Islam. He Forbids People From Sins. He Will Appear In The Holy Haram (i.e. Makkah Mukarramah).**

They said, We were terrified and left the idols and fled, and these stanzas became very well-known, until such a time that we were informed of the advent of Huzoor e Aqdas ﷺ in Makkah and His ﷺ migration to Madinah Shareef. I then presented myself before Huzoor ﷺ and accepted Islam.

### **The Eighth Narration**

Khara'iti and Ibn Asaakir report from Mirdas Ibn Qais Dowsi رضى الله عنه that I presented myself before Huzoor Sayyid ul Mursaleen ﷺ and the discussion before Huzoor ﷺ (at that moment) was concerning soothsaying, and how it changed by the arrival of Huzoor ﷺ. I said Ya Rasool'Allah ﷺ! An incident happened at our place which I would like to present before Huzoor ﷺ.

We had a slave girl by the name Khaas'sah, who according to us was every pious in every way, so one day she came to us and said, O nation of Dows! Do you know of any wrongs in me? We said, What do you wish to say? She said, I was grazing the goats when suddenly darkness enveloped me and immediately I experienced that which a woman experiences with a man, and I fear that I am pregnant. When the day of the delivery neared, she gave birth to a boy that was a very strange looking creature. He had ears like a dog. He used to inform us of things from the unseen and whatever he said happened accordingly. One day, while playing with the other boys he began to jump around and pulled out his waist-cloth and threw it. He began to shriek, O Bad! I swear by the Almighty, there are horses behind this mountain, very beautiful young horses. On hearing this, we rode there and found it to be exactly as he said. We chased away the riders and came back with the spoils. Ever since the day Huzoor ﷺ entered this world, all the information which he gave would turn out to be false. We said, May you be destroyed, what is going on. He said, I do not know why the one who used to give me true information is now giving false information, I do not know why he is lying to me. He then said, Lock me up in this house for three days. We did as he said and after three days we opened the door and found that he had turned into a flaming fire. He said, O nation of Dows!

حراست السماء وخرج خيرا الانبياء

**Guards Have Been Appointed Over The Skies,  
And The Best Amongst The Ambia Has Arrived.**

So we asked, Where? He said, In Makkah. He then said, I am about to die, so bury me on a mountain peak. From my body, flames will burst out. When you see this happening, you should say **باسمك اللهم** (i.e. with Your Name O Allah) and strike me with three stones, I will be extinguished. We did just as he said. After a few days some Hajis returned and they informed us of the arrival of Huzoor ﷺ.

Even though this statement was of that Jinn, and this information was given to him by a Jinn, but it was possible for it to be counted as Ahadith e Mustafa ﷺ because Huzoor ﷺ listened to it and did not refute it.

## The Ninth Narration

Abu Nu'aim reports from Hazrat Abdullah Ibn Ab'bas رضى الله تعالى عنه a very lengthy narration regarding the Meelad of Rasool ﷺ that Hazrat Aamina رضى الله عنها said, after six months of my blessed pregnancy, someone tapped me with his foot in my dream and said,

**يا أمانة أنك قد حملت بخير العالمين طرأفاذا ولدته فسميه محمدا**

**O Aamina! You Are Pregnant With Him Who Is The Best In The Universe, When He Is Born, You Should Name Him Muhammad** صلى الله

تعالى عليه واله واصحابه وسلم.

## The Tenth Narration

انك قد حملت بخير البرية وسيد العالمين فاذا ولدته فسميه احمدا ومحمدا

Abu Nu'aim reports from Hazrat Buraida Ibn Ab'bas رضى الله تعالى عنهم that Hazrat Aamina رضى الله عنها saw a dream during her blessed pregnancy that someone said to her in her dream, **In Your Womb Is The Best Of Creation, And The Leader Of The Worlds. When He Is Born You Should Name Him Ahmad (or Muhammad)** صلى الله تعالى عليه واله واصحابه وسلم

## The Eleventh Narration

Ibn Sa'ad and Hasan Ibn Jar'rah report from Zaid Ibn Aslam that Hazrat Aamina رضى الله عنها said to Hazrat Halima رضوان الله تعالى عليها that I was told in my dream,

انك ستلدن غلاما فسميه احمدا وهو سيد العالمين

**Soon You Will Give Birth To A Son, So You Should Name Him Ahmed, He Is The Leader Of All The Worlds** صلى الله تعالى عليه واله واصحابه وسلم

## The Twelfth Narration

Baz'zar reports from Hazrat Ameer ul Mo'mineen, Maulal Muslimeen

كرم الله تعالى وجهه الكريم

لما اراد الله ان يعلم رسوله الاذان اتاه جبريل بدابة يقال له البراق (او ذكر جباحها وتسكين جبريل  
اياها) قال فركبها حتى انتهى الى الحجاب الذى يلى الرحمان وساق الحديث فيه ذكر تاذين الملك  
وتصديق الله تعالى عليه وسلم فقدمه قام اهل السموات فيهم ادم ونوح (عه) فيومئذ اكمل الله لبعده  
صلى الله تعالى عليه وسلم الشرف على اهل السموات والارض

**When Almighty Allah Willed To Teach The Azaan To His Beloved Rasool ﷺ, Jibra'eel عليه السلام Arrived With The Buraaq And Huzoor ﷺ Rode On It And Reached That Veil Of Majesty Which Is Close To Rahmaan. From The Veils An Angel Appeared And Called Out The Azaan, And Upon Every Word (i.e. Statement) Almighty Allah Confirmed The Words Of The Mu'azzin. The Angel Then Held The Blessed Hand Of Huzoor Purnoor ﷺ And Took Him Forward. Huzoor ﷺ Led All The Residents Of The Sky (In Namaaz) Which Included Hazrat Adam And Hazrat Nooh عليهما الصلوة والسلام. On That Day Almighty Allah Completed (i.e. Made Manifest) The Honour And Eminence Of Muhammad ﷺ Upon The Residents Of The Skies And The Earth.**

**Note 1:** This Hadith is the conclusion of the Hadith of Hazrat Ali e Murtaza رضى الله عنه which was mentioned in 'The Forty-Fourth Blessed Saying'. Hence, it has not been counted as a separate narration.

## Note 2:

انت تعلم ان هذا من تمام حديث على رضى الله تعالى عنه كما ترى وهو كذلك عند ابى نعيم فى طريق اتى  
فلا ادرى كيف جعله الامام القاضى فى الشفاء من قول راوى الحديث سيدنا جعفر الصادق رضى الله  
تعالى عنه واقرا عليه الشهاب فى النسيم

You know well that this is the conclusion of the Hadith of Hazrat Sayyiduna Ali رضى الله عنه just as you are seeing, and it is the same as per Abu Nu'aim.

I do not know why Imam Qadi Iyadh عابى رحمه reported this Hadith which he brought, to be the statement of Hazrat Sayyiduna Imam Ja'far Saadiq رضى الله عنه and even Shihaab kept it established in Naseem (i.e. Naseem Ur Riyadh).

**Note 3:** (The word Rahmaan here) probably means near the Arsh of Rahmaan. And Allah Knows Best. [End]

A narration similar to this was reported by Abu Nu'aim through the path of transmission of Imam Muhammad Ibn Hanafiya Ibn Ali e Murtadha رضى الله تعالى عنهم.

In the end of it is mentioned,

ثم قيل لرسول الله صلى الله تعالى عليه وسلم تقدم مقام اهل السماء فتم له الشرف على سائر الخلق

**It Was Then Said To Huzoor e Aqdas ﷺ, Proceed Further. Huzoor ﷺ Then Led All The Residents Of The Sky (In Namaaz) And The Honour And Eminence Of Huzoor ﷺ Was Completed (i.e. Made Manifest) Upon The Entire Creation Of Allah. والحمد لله رب العالمين (And All Praise Is Due To Allah The Rab'b Of The Worlds).**

# THE CONCLUDING SPECTACULAR RADIANCE

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رَبِّهِمَا اللَّهُ تَعَالَى حَسَنَهُ

## **May Almighty Allah Bless Us With A Good End**

Alhamdu Lillah, this discussion has now reached its conclusion and the promise of ten verses and one hundred Ahadith, has been completed very comfortably at a greater extent.

Even though everything was not covered in great detail in this Risaala, this Risaala bears testimony by itself that thirty such Hadith which are completely beneficial in this objective will be found included here.

In fact, the subsidiary narrations were not counted and in ‘The First Spectacular Radiance’ under the verses which were presented, numerous supporting Ahadith were quoted and even those go beyond the mentioned number, especially those Hadith where it is mentioned that,

**1)** The Ummat of Nabi ﷺ is more eminent than all the other Ummats before Almighty Allah (just as is under the fifth verse).

**2)** The Hadith of Ibn Abbas رضى الله تعالى عنه that the Ummat of Huzoor ﷺ is the best of all Ummats and the era of Huzoor ﷺ is the best of all eras, and the Sahaba of Huzoor ﷺ are better than all the other Ashaab, and the city of Huzoor ﷺ is the best of all cities and that,

وإنما شرف المكان بالسكان

### **Indeed, The Honour Of A Place Is Due To The Resident.**

(As evident under the first Ayat)

**3)** The Hadith of Hazrat Ali e Murtadha رضى الله عنه

**4)** The Hadith of Hibr ul Ummah رضى الله تعالى عنه that all the Ambia e Kiraam عليهم الصلوة والسلام from the Safi up to the Masih were made to take a pledge and a covenant concerning Huzoor ﷺ. (Both these are explained under the opening verses).

**5)** The Hadith of Sultan ul Mufas'sireen that Almighty Allah did not make anybody more Exalted and more Honourable than Nabi Muhammad ﷺ. (As explained under the seventh Ayat).

**6)** Hadith of Aalim ul Qur'an رضى الله تعالى عنه in which it is mentioned that Muhammad ﷺ is more Eminent than all the Ambia and Mala'ika (as mentioned under the third Ayat) in which six Ahadith are from very

strong references and were strong enough to be under ‘The Second Radiant Splendour’ and ‘The First Splendid Ray’.

To refresh your memory about these six, was my objective in The ‘Fourth Radiant Splendour’, from the seventh narration to the eleventh one. In other words, those six Ahadith which are concerning the statements of the announcer, the soothsayer and the true dreams. If some people are not satisfied with this, then those six grand elucidations can be counted as the better alternatives of these six, and note that the counting of one hundred Ahadith with authentic chains of transmission have been completed.

**Important Note:** Due to the promptness which was required (for this response), and although this was (a topic) which was exceedingly detailed, this Faqeer غفر الله تعالى له presented only the necessary essence (i.e. most important parts) of most of the Ahadith. In fact, I only limited the quotations to those parts which required elucidation in this argument.

In many instances, with the exception of the points of difference (which needed some explanation), I only presented the translation of the remaining parts of the Hadith. I also only took the paths or transmission and its follow-ups, but in fact, when it came to those testimonies which were similar in meaning, I wrote down only one of its texts, and for the remaining ones, I presented only the source references, even though by the grace of Allah, I was aware of each one thoroughly and it was before me at that time.

Further, wherever I felt the need for the discussions (i.e. statements etc.) of the Ulama, I briefly presented their abstract notes or I quoted the essence and meaning of what was required, at times combining the quotations.

However, when it came to the extraction, authenticating and referencing of the Ahadith, then in this regard, I kept my sight on that which was abundant (i.e. I presented a multitude of them). The reader who is also one with an eye for research will know and observe that in many books of the Ulama just one or two of those who extracted and referenced them are mentioned, and this Faqeer presented six to seven at a time. Even the implicitness which is related to confirming the correctness and soundness of the texts of the chains of transmissions is based on the sources, directives and specifications of the illustrious Imams.

Hence, it is appropriate for those who are seeking the chains of transmission and those who are seeking details, to refer to these oceans of writings, and waves of treasures of the number of names (of books), which were like swirling waves before me when writing this Risaala, and the beautiful pearls which they produced from its depths, giving rise to waves of unique brilliantly glowing splendid gems.

الصالح الستة لاسيما الصحيحين وجامع الترمذى وموطا مالك وسنن الدارمى ومشكوة المصاييح،  
الترغيب والترهيب للامام الحافظ عبد العظيم زكى الدين البندرى، الخصائص الكبرى لخاتم الحفاظ  
ابن الفضل السيوطى وهو كتاب لم يصنف فى بابيه مثله واكثر التقطت سنه مع زيادات فى التواريخ  
وغيرها من تلقاء نظرى او كتب اخرى فانه يجزيه الجزء الاول، كتاب الشفاء فى تعريف حقوق المصطفى  
صلى الله تعالى عليه وسلم للامام الفهامة شيخ الاسلام عياض اليحصبى، نسيم الرياض للعلامة  
الشهاب الخفاجى، الجامع الصغير للامام السيوطى، التيسير لجامع الصغير للعلامة الرؤف بناوى،  
البواهب اللدنية والمنح المحمدية للامام العلامة احمد بن محمد المصرى القسطلانى، شرح البواهب  
للعلامة الشمس محمد بن الباقر الزرقانى، افضل القرى لقراء امر القرى المعروف بشرح الهزيمة  
للامام ابن حجر البكى، مفاتيح الغيب للامام الفخر محمد الرازى تكملتها لتبليذه الفاضل (عه)  
العلامة الخوي، معالم التنزيل للامام محى السنة البغوى، مدارك التنزيل للامام العلامة النسفى و  
ربما اخذت شيئاً او اشياء عن المنهاج للامام العلامة ابن زكريا النووى وارشاد السارى للامام احمد  
القسطلانى والبيضاوى والجلالين والاحياء والمدخل لمحمد العبدري والبدارج واشعة البعات  
للمولى الدهلوى ومطالع السمات للعلامة الفاسى وشفاء السقام للامام المحقق الاجل السبكى  
والعلل البتنائية للعلامة الشمس ابن الفرج ابن الجوزى ولم آخذ عنها الا تخريجاً واحداً لحديث  
ورسالة البولده والحلية شرح البنية للامام محمد بن محمد بن محمد ابن امير الحاج الحلبى  
وشرح الشفاء للفاضل على القارى رحمة الله تعالى عليهم اجمعين الى غير ذلك مما منح المولى سبخته  
وتعالى-

**Translators' Note:** Sayyidi Aala Hazrat presented رضى الله عنه a list of works which he referenced and filtered through when writing this book. I will present these names here in a point format:

- **The Sihah Sit'tah (Especially Bukhari and Muslim)**
- **Jaame' Tirmizi**
- **Mu'atta Imam Malik**
- **Sunan Ad Daarmi**
- **Mishkaat ul Masaabih**
- **At Targheeb Wat Tarheeb (Imam ul Huf'faz Abdul Azeem Zakiyud'deen Al Mundhiri)**
- **Al Khasa'is ul Kubra (Khaatim ul Huf'faz Abil Fadhl As Suyuti)** and there is no other book like it which has been written on this subject (i.e. discussion). Sometimes in the referencing etc. I made some additions based on what was in my sight and from a few other books as well, citing references from this Kitaab. Allah bless him with the perfect reward.
- **Kitaabush Shifa Fi Taa'rifi Huqooq-il Mustafa ﷺ (By The Knowledgeable Imam Shaykh ul Islam Iyaadh Al Yahsabi)**
- **Naseem ur Riyadh (Allama Shihabud'deen Khafaji)**
- **Al Jaami' us Sagheer (Imam Suyuti)**

- **At Tayseer Jaami' us Sagheer (Allama Rauf Manawi)**
- **Al Mawahib ul Laduniyah Wal Minah ul Muhammadiyah (Imam Allama Ahmed ibn Muhammad Misri Qastalani)**
- **Sharh Al Mawahib (Allama Shams Muhammad ibn Baaqi Zarqani)**
- **Afdal ul Qira Li Qura Umm Al Qura also Known As Sharh Al Hamziyah (Imam Ibn Hajr Makki)**
- **Mafaatihul Ghaib (Imam Al Fakhr Muhammad Raazi) This book was completed by his student Al Faadil Al Allama Al Khoobi.**
- **Ma'aalimut Tanzeel (Imam Muhiy'yus Sunnat Baghawi)**
- **Madaarik ul Tanzeel (Imam Allama Nasafi). And I probably took a thing or two taken from the Minhaj (Allama Ibn Zakariy'ya Nawawi)**
- **Irshaad us Saari (Imam Ahmed Qastalani)**
- **Tafseer Baidhawi**
- **Tafseer Jalaalain**
- **Ihya ul Uloom**
- **Al Madkhal (Muhammad Al Abdari)**

- **Madaarij un Nubuwwat**
- **Ashi'atul Lam'aat (Shaykh Abdul Haq Muhad'dith Dehlvi)**
- **Mataali ul Masar'rat (Allama Faasi)**
- **Shifa us Thiqaam (Imam Al Muhaqqiq Al Ajal Subki)**
- **Al Ilal Al Mutanaahiya (Allama Shams Abil Faraj Ibn Al Jauzi). I did not take from it except the extraction and the authentication of one Hadith.**
- **Risaalah Al Mawlid**
- **Hilya Sharh Muniya (Imam Muhammad Ibn Muhammad Ibn Muhammad Ibn Ameer Al Haaj Al Halabi)**
- **Sharh Ash Shifa (Al Faadhil Ali Qari)**

رحمة الله تعالى عليهم اجمعين الى غير ذلك مما منح البولي سيخنه وتعالى

**Note:** Concerning where it was mentioned that Mafaatihul Ghaib was completed by the student of Imam Raazi, Aala Hazrat رضي الله عنه says,

على ما في النسيم والكشف ولي فيه تأمل

This is on the basis of what is mentioned in Naseem and Kashf, but I have some hesitation (i.e. doubt) in this regard.

Also I extracted from these books, some things which are from its supposed content (i.e. that which is implied in it), so if the reader assumes it to be in those places alone seeking its reasoning only from there, he will not find it, and it is required that a curious minded person seeking substantiation should look attentively. والله العزيز الغفار

I commenced this Risaala on the 6<sup>th</sup> of Shawwal and completed it on the 19<sup>th</sup> of Shawwal and today is the 5<sup>th</sup> of Zul-Qa'dah, the day on which our souls are brightened, (in other words) on a Monday at the time of Chasht, from the draft manuscript the final and accurate copy was prepared. والحمد لله

رب العالمين

The very first Hadith in these pages has been transmitted from Hazrat Ameer ul Momineen Maulal Muslimeen, Maula Ali e Murtadha كرم الله تعالى وجهه and the very final Hadith is also from the very same exalted Receptacle of Wilaayat (Maula Ali رضي الله عنه). I have complete hope that through the blessings of this Seal of Khilafat attained by the Blessings of Nubuwwat, and The Opener of the Door of Wilaayat, that this (Risaala) will be blessed with acceptance in the Exalted Court of Refuge of Huzoor Purnoor Afu Ghafoor, Jaw'waad, Kareem, Ra'oof, Raheem, Safoohuz Zal'laat, Muqeel ul Asraat, Musahihul Hasanaat, Azeem ul Hab'baat, Sayyidul Mursaleen, Khaatim un Nabiy'yeen, Shafi ul Mudhnibeen, Muhammad The Rasool of The Rab'b of the worlds. صلوات الله وسلامه عليه وعلى آله وصحبه أجمعين

**Note:** It must be noted Afu o Ghafoor are from the Pure Names of Huzoor صلوات الله وسلامه عليه. [End]

كما في المواهب واستشهد له الزرقاني ما في التوراة ولكن يعفو ويغفر، رواه البخاري غفر له غفر عنه

Just as it has been mentioned in Mawahib and this is why Zarqani took evidence of this, citing the Taurat 'in fact, He forgives and overlooks' Bukhari has reported this. (May Almighty Allah grant reward and blessings to the scribe, the one who asked the question and the means for that question and the believers in general in both worlds, and grant them benefit through the writing of this Faqeer).

انه ولي ذلك والتقدير عليه والخير كله له ويبيديه واخر دعوانا ان الحمد لله رب العالمين ، والصلوة

والسلام على سيد المرسلين محمد وآله واصحابه اجمعين، سبختك اللهم وبحمدك اشهد ان لا اله الا

انت استغفرک واتوب اليک والحمد لله رب العالمين۔

**Verily He Is The Divine Custodian Of It And Has Divine Power Over It, All Good Is For Him And In His Divine Power, And The Conclusion Of Our Dua Is Upon Him, For All Praise Is Due To Allah The Rab'b Of All The Worlds. May Durood And Salaams Descend Upon The Leader Of The Rasools, Upon Muhammad Mustafa ﷺ And Upon His Noble Family And Upon All His Companions. Divine Glory Is For You O Allah! I Seek Forgiveness From You And I Turn Towards You In Repentance And All Praise Is For Allah The Rab'b Of All The Worlds.**

# WONDERFUL GLAD-TIDINGS

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لم يبق من النبوة الا مبشرات الرؤيا الصالحة - رواه البخارى عن ابي هريرة و زاد مالك يراها الرجل  
الصالح او ترى له والاحمد وابن ماجة وابن خزيمة وابن حبان وصحاحه عن امر Kurz ذهبت النبوة  
وبقيت المبشرات وللطبراني في الكبير عن حذيفة بسند صحيح ذهبت النبوة فلان نبوة بعدى الا  
المبشرات الرؤيا الصالحة يراها الرجل او ترى له

In other words, Nubuw'wat has gone by, now after Me there is no Nubuw'wat. However, glad tidings (i.e. Divine inspirations) remain, (in the form of) good dreams.

This has been reported by Bukhari from Hazrat Abu Hurairah رضي الله عنه and Malik added this much that, it will be seen by a pious person or it will be seen for him. Ahmed, Ibn Majah, Ibn Khuzaima and Ibn Hib'ban reported it and authenticated it from Umme Kurz that Nubuw'wat has gone by and Divine inspirations remain. Tabrani reported in Kabeer from Hazrat Huzaifa رضي الله عنه with a Sahih chain of transmission that, after Me there is no Nubuw'wat, but Divine Inspirations will remain, which are good dreams that a pious person sees or it is seen for him.

Alhamdu Lillah, while writing this Risaala, the author (Sayyidi Aala Hazrat (رحمۃ اللہ علیہ) saw a dream. In the dream, I saw that I am in my Masjid, and some Wahabis came to me and were arguing and debating regarding the absolute superiority and virtues of Rasoolullah ﷺ.

The author silenced them with his authentic answers (i.e. proofs) and they fled disillusioned and humiliated. The author then intended to enter his home (This Masjid is on the main road, after exiting the Masjid there are a few steps, and after descending the last step, you are on the road. On the Southern side of the Masjid, there is a temple of the Hindus and a well).

The author had not as yet descended the stairs when I noticed a female pig and its child walking on the street. As they came near the stair where I was standing, the child tried to attack the author. Its mother rushed towards it and immediately stopped it, and I think she struck it on its face as well, firmly reprimanding it.

Then gesturing toward the Wahabis (who had fled after being defeated) she said, Can you not see that your elders were not successful against him, so how will you ever be able to attack him? After saying this, both the pig and her child ran toward the well of the Hindus. Praise be to Allah, Rab'b of the worlds that by the Grace of Almighty Allah, this author realised that this dream was the sign of acceptance of this book.

# ALHAMDU LILLAH, THE SECOND WONDERFUL GLAD-TIDING

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Sayyidi Aala Hazrat رضى الله عنه says, sometime before this, the author had a dream that, I am standing outside the main gate of my home on the street, and in my hand is a beautiful crystal lamp.

I saw that I was trying to light the lamp, but I found two people, one to my right and one to my left, who were blowing into the lamp, causing it to be extinguished.

At that very moment from the direction of the Masjid, Huzoor Purnoor Sayyidul Mursaleen رضى الله عنه appeared. By Allah The Most Exalted! Upon seeing Huzoor رضى الله عنه, both those adversaries immediately disappeared and I could not figure out whether the sky had devoured them or whether they had sunk into the earth.

The Radiant One, The Aid of the helpless, The Master of my heart and soul رضى الله عنه walked towards this property of His رضى الله عنه Exalted Court and He رضى الله عنه manifested so close to me, that there was probably only one span difference between Him رضى الله عنه and I.

Then, with the Magnificence and Splendour of His ﷺ Mercy, He ﷺ commanded me by saying, Blow! (Into it, i.e. light it), Allah will cause it to glow.

The author, (Aala Hazrat (رضي الله عنه) blew into the lamp, and a massive Noor appeared, by which the entire lamp was filled with light.

Praise be to Allah, The Rab'b of all the worlds.

**The Risaala Tajal'li ul Yaqeen Bi An'na Nabiy'yana Sayyid ul Mursaleen has been completed.** الحمد لله